





# First Presbyterian Church

VINE ST., OWATONNA, MINN.

REV. I. FARIES.

DIVINE WORSHIP, 10 4-2 A. M. and 7 P. M.  
SABBATH SCHOOL 12 M.

Prayer Meeting Thursday Eve. at 7. Concert of Prayer, 1st  
Sabbath Eve. each Month.

STRANGERS INVITED TO ATTEND  
and make themselves known.

LET ALL BE PUNCTUAL AND JOIN IN THE WORSHIP.

"O, Come Let us Sing unto the Lord,"

## Presbyterian Church

FARMINGTON, MINN.

Meeting in the New School House. Public Worship every alternate  
Sabbath at 10 1-2 A. M. and 7 P. M.

REV. CHARLES THAYER, PASTOR.

SABBATH SCHOOL at 2 P. M.

Prayer Meeting every Wednesday Evening at 7 o'clock.  
Sociables on alternate Tuesday Evenings.

COME CITIZENS, COME STRANGERS, COME ALL. WE WILL WELCOME YOU  
IN THE NAME OF THE LORD.

GEORGE MCINTOSH, }  
DR. E. C. SMITH, } Elders.

SAMUEL OSBORN, }  
CHARLES SEWARD, } Trustees.  
D. S. BALCH, }

## Westminster Presbyterian Church,

On Fourth St., bet. Nicollet St., and Hennepin Av.

Pastor:

REV. ROBERT A. CONDIT.

Sabbath Services.  
10½ A. M.—7 P. M.

Sabbath School.  
After Morning Service.

Sabbath Afternoon.  
Young Men's Prayer Meeting.

Weekly Services.  
Prayer Meeting, Thursday Evening,  
Female Prayer Meeting, Saturday Afternoon.  
Teacher's Meeting, Saturday Evening.

Sacramental Services,  
3d Sabbath in January, 2d Sabbath in July,  
2d Sabbath in April, 2d Sabbath in October.

Benevolent Collections.  
Board of Foreign Missions, January.  
Board of Education, March.  
Colportage Fund, (Board of Publication,) May.  
Board of Church Extension, July.  
Disabled Minister's Fund, September.  
Board of Domestic Missions, November.  
Bible Society, December.  
Session Fund, Sacramental Sabbath.

A cordial Invitation is extended to all to attend  
the Sabbath and Weekly Services of this Church.

Minneapolis.



Rochester, Minn.

SHELDON JACKSON, Pastor.

### RESOLUTIONS

Adopted by the bearer of this Card.

Whereas, Jesus Christ has taught, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father, which is in heaven"—thus declaring religion to be not a mere belief, or an emotion, but a SERVICE: and whereas, I sincerely believe that it is "the will of God" that first, we grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, that we advance in personal holiness, subduing our sins; and become every day more true, more pure, more faithful, more like Christ—our example and guide.

And second, that we are to do good unto all men, as we have opportunity, to be co-workers with God, followers of Christ, workers in the vineyard, warriors in the army, our discipleship in a sense, an apostleship, letting our light shine, and preaching the gospel to every creature—in a word, striving both to be good and to do good.

Therefore, Resolved, 1st. That as I am a sinner, redeemed by the blood of Christ, I will do all that I can to save the souls for whom he died.

2nd. That to prepare myself to do good to others, I will strive to have the same mind in me that was in JESUS CHRIST.

3d. That I will from time to time, select from among my neighbors, some one, or more individuals, with whom I will in tenderness and affection, labor steadily—daily if possible, until God shall either bring them to Christ, or I shall be convinced that I shall give them up.

4th. That I will carry those with whom I thus labor on my heart, and pray for them earnestly and constantly, (and if practicable) with them frequently.

5th. That while I thus labor, I will depend entirely upon the Holy Spirit to make the work effectual, and I will strive always to feel that I must live ever by the grace of God, and to the glory of God. Amen.



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**HISTORY**

NPP  
J137  
Vol 46

OF THE

**PRESBYTERY OF WINONA,**

BY

**REV. R. B. ABBOTT, D. D.**

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**PUBLISHED BY THE PRESBYTERY.**

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WINONA, MINN.:  
PRESS OF WINONA DAILY HERALD.  
1888.





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# HISTORY

OF THE

## PRESBYTERY OF WINONA,

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## History of the Presbytery of Winona.

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The following sketch will be mainly confined to the territory now covered by the Presbytery of Winona, embracing the counties of Houston, Fillmore, Mower, Freeborn, Waseca, Steele, Dodge, Olmsted, Winona, and Wabasha, situated in the southeastern angle of the state of Minnesota. Owing to its accessibility by the Mississippi River from the east and south, this region was one of the earliest settled in the state. Job Brown, Charles Brown, and James Warner, began the settlement of Brownsville, in Houston County, in the month of January, 1849. They were joined, in 1850, by Mrs. Winer, a sister of the Browns, the first white woman to come to this region. In 1851 Edward Thompson settled at Hokah, and Mr. Van Syckle, Mound Prairie. Early in 1852, beginnings were made at La Crescent, and at some other points up the river. The first settlement at Winona was made by Capt. Orrin Smith, in the autumn of 1852. The first child of white parents born in this region was Charles Case, son of Dana F. Case, at Hokah, Sept. 1854. The first marriage was that of Norman S. Drew and Sophia Buchanan, by Justice David Brown, July 24, 1854. The first religious service in La Crescent was held under the shade of a white oak tree, in June, 1856, by Jacob E. Conrad, who was in camp at Pine Creek, over the Sabbath. During the same month, Daniel Ames visited Winona and preached to a few gathered worshippers. He continued preaching until the increasing congregations encouraged him to form a Presbyterian church, which was done two or three months later. This was the first church organization in this Presbytery. Mr. Ames officiated as pastor of the church until April, 1858.

After the small beginnings at Brownsville, La Crescent, and Winona, other towns and villages were planted in quick succession. At the same time farmers were coming in and taking up, for cultivation, the fertile lands most accessible to the river, or to other points affording market. These early settlers were endlessly diverse, both in nationality and char-



acter. They came from all the middle and northern and eastern states, and from nearly all the western nations of Europe. And scarcely less diverse were the motives by which they were attracted to this new land of promise. Some came for health, some for novelty and adventure, some for speculation, some to escape a malodorous name at home, some to free themselves from poverty or government oppression, some to give their children improved opportunities for the acquisition of wealth and position, some because they could never be still anywhere.

Various religious proclivities soon began to appear, and small churches were organized wherever half a dozen or more persons of similar faith were found. Hardly a denomination in all Christendom was unrepresented. There were Baptists and Methodists from the middle states, Congregationalists from New England, Lutherans from Germany and Norway, Episcopalians from England and our own states, Roman Catholics from Ireland and Germany, Presbyterians from Scotland and Holland and America. Zealous men of every persuasion were anxious to pre-empt the land for their own church. The first to effect an organization and build a house of worship, was supposed to achieve pre-eminence for all the future. Many a plant was thus begun which afterwards failed, like the seed that fell on stony ground or among thorns. Such failures occurred from a variety of causes, such as the extinction or diminution of the town where the church was located; the removal of the members and the influx of families of other persuasions; the decline of spirituality and the corresponding growth of speculation and worldliness in the church; inefficiency and inconstancy on the part of ministers; lack of the liberal support and the fostering care of a Board of Missions too far distant to comprehend the conditions and circumstances of the church.

As to climate, healthfulness, and fertility of soil, no part of our western domain furnishes anything better than southeastern Minnesota. Hence this region was early occupied by people of many countries, and of many religions, vying with one another to plant their homes and their churches in a land evidently destined to prosperity and prominence. Settlements grew with unforeseen rapidity. The old rules for the westward extension of frontier lines were rudely transcended. But all this often brought adverse compensations. Rapidly growing populations led to unhealthy speculation, and fortunes were lost as easily as made. Cheap lands invited to the purchase of large farms, often to the detriment of the owner, and the social and educational injury of the



neighborhood. A soil remarkably fertile and exuberant induced slovenly farming and careless habits. About the same time the enormous increase of farm machinery, and the vast variety of implements, easily purchased on time, brought in a new era in farming, and tempted many a man to ruinous extravagance. These and other causes conspired to render the early inhabitants discontented and migratory. Frequent changes in population rendered foresight in church building unreliable. Other denominations besides Presbyterians have often been obliged to abandon enterprises once hopeful. Yet in most instances, the work abandoned by one church has been taken up by another.

Pre-emption in church building in this region was never regarded as a law of exclusion. Any second or third or later denomination considered itself equally privileged with the first comer. The figment of "Denominational Comity," a specious and beautiful thing to those who could urge it in their own favor, soon became so thin and gauzy as to be invisible when the other side was turned. The presence of other denominations has never been regarded as a bar to a new enterprise, when a sufficient number of adherents have been found in one locality. And so it has happened that many a plant must have an early death, or a sickly growth, for lack of room. Our own church has not been wholly blameless in this particular; though the facts of our history clearly warrant our claim to an enlarged liberality towards other churches. Presbyterians have accepted the imaginary requirements of "Denominational Comity" to their own injury. Through fear of seeming to intrench on the territory of others, they have sometimes hesitated to follow the call of Providence in organizing new churches, and they have been too pliant in yielding the ground already occupied in compromise with other churches. The characteristic liberality of Presbyterians has often been manifested in combination with a lack of judgment that has resulted unfavorably to their own denominational influence, and to the detriment of Christ's kingdom. Some of our churches, doubtless, were unwisely organized, without room or occasion; and after a sickly and brief career, faded away. In other places we have made injudicious compromises, and relinquished the field to those who should have united with us. The high vantage ground of the Presbyterian church, scriptural, historical and abundantly blessed of God, should not be abandoned except under the manifest leading of Divine Providence. The tempting illusion of a second probation should not be accepted in exchange for present assurance. The privilege of freely fall-



ing from grace is hardly a fair compensation for the assurance, "It is the Father's good pleasure to give you the Kingdom." After thirty years' experience, "the Lord's silly people" have begun to learn a lesson of unyielding persistence, until they know to whom and for what they are yielding.

Losses to Presbyterianism, numerous and serious in the aggregate, some of them forever irrecoverable, have occurred, through an unwise withholding of needed aid from feeble churches. Who goeth a warfare on his own charges? Seven children and five hundred and fifty dollars! Four men and thirteen women in a church struggling to keep the wolf from the door—the wolf, gaunt and ravenous, entering the door of the shepherd, before he even growls on the porch of the sheep. Short pasture—short pastorates. The S. S. (short stay) arrangement prevails, shepherds go round looking for a flock, and flocks are afraid of a shepherd chased by a wolf.

Meantime where is the Board? Well, the Board is fifteen hundred miles away, and not telescopic. Complaints and pleadings reach its ears; and now and then a murmur, a remonstrance. Presbytery resolves, and its Committees roar; but dim distance softens all of Lyon's roaring, and dependent missionaries must learn a lesson of patience and submission. What right have the Irish to home rule, any way? They are too far away and too weak to know their own wants! The mother knows better than the child whether the child is hungry. We cannot ward off the evil. Our best and largest Kerr can do no more than chase the wolf from Kops to Busch, from Busch to Kops.

Come now, and let us reason together. Does the Board exist for the Missionary, or the Missionary for the Board? Look over this magnificent western empire, and see what we have done! Is not this great Babylon that I have builded? We know all your wants, and we pay every man what he is worth. Petition, remonstrance, and the sigh of dying hope, now and then reach the ear of authority; and lo! we will make a new covenant with you. To make it easier for you, we will arrange all the terms on both sides, and save you the trouble. Your Presbytery may make the Application, and we will make the Commission! Could anything be fairer? In case of treasury deficit, occasioned by machinery which we understand better than you, you will fill the vacuum with slices cut off from your appropriations. We can easily make or save a hundred thousand in a year in this way!

All this is history. The Presbyterian church claims to be peculiarly scriptural in its doctrine, and constitution, and



polity; and remarkably and providentially planned for growth and power among a free people. How, then, does it happen that after thirty years' growth, in ten large counties, covering an area almost equal to the state of Massachusetts, in beauty and fertility of soil and healthfulness of climate challenging the world — we are able to report less than 1,500 communicants? Manifold the answer. Ministerial incompetence, unsanctified church-membership, sectarian antagonism, instability of population, foreign immigration in floods unceasing, and added to all, a vast inadequacy of fostering missionary help, supplanting the permanent pastorate by the stated unsupply system, with its loose sitting and incessant changing. History — all history! But history becomes garrulous sometimes, and tells too much!

## 1856.

Hazlett, Conrad, the two Lowrys, Ames, Chapin, Lyon, Jackson, Ainslie, Caldwell, Holt, Snow, Kerr, Clark, are names of the earliest laborers in this part of the Lord's vineyard, of whom the greater part remain unto this present, but some are fallen asleep. Which one left the first footprints on the sands of the Mississippi, west-side, history recites not positively, but the honor appears to belong to Silas Hazlett, of Lake City. He preached the first sermon in that place on the 20th of April, 1856, two months before Conrad's oak tree meeting at La Crescent. Mr. Hazlett's congregation consisted of fifteen souls, from four small houses, including the entire population of the city. An angel might have visited the place, and carried back the report that every soul was at church. And so it continued for a time, until where the sons of God came together, Satan came also among them. In June following, a Sabbath school was organized, with Mr. Hazlett and his devoted wife as teachers.

Jacob E. Conrad, still our neighbor on the west, still preaching the blessed gospel in a vigorous and honored age, after preaching the first sermon in La Crescent, preached also the first Presbyterian sermon at Rochester and Owatonna. On the 31st day of August, 1856, he and Daniel Ames organized the church of Winona, the first organized in this Presbytery. Fifteen members composed the organization, with Henry Day, Samuel Moss, and John Morrison as elders.

The church of Lake City was organized Dec. 31, the last day of the same year by Elders B. C. Baldwin and S. V. Sigler. Thus at the close of 1856, there were in these bounds



two churches, Winona and Lake City, and four ministers, Daniel Ames, Hervey Chapin, Jacob E. Conrad, and Silas Hazlett. A day of small things — not small men.

## 1857.

The year 1857 witnessed increasing immigration, Christian as well as wordly. New preaching places were selected, and hopes entertained of churches to be formed in the future.

On the 21st of June the church of Chatfield was organized by G. K. Clark and E. D. Holt, with seven members. Seven more were added within a few weeks. This church was in connection with the New School body, and was supplied with occasional services for two years by Mr. Clark, who lived at Saratoga, Winona county. Rev. E. D. Holt became pastor of the church in May, 1859.

The church of Owatonna was organized September 13th, by Hervey Chapin, with Ezra Abbott as the only Elder. Subsequently William Donaldson and Justus Hough were added to the session.

On the 22nd of April in the same year, came Rev. Samuel G. Lowry, and his son Theophilus, also an ordained Minister, to the eastern part of Freeborn county. The younger Lowry was in feeble health and unfit for ministerial duty. Father Lowry began the work of an evangelist at once, preaching regularly in his own house as soon as he had built one, and in school-houses in village and country when such were built and ready for religious services. These labors prepared the way for the formation of the churches of Sumner (now Oakland) and Woodbury, and accomplished something at other points, as Albert Lea and Northwood. His history was one worthy of note and preservation. Born in Tennessee in the last year of last century, graduated from Washington College at 17, ordained in Kentucky at 21, labored a few years in Ohio, in 1825 went as a Commissioner to the General Assembly meeting in Philadelphia, riding the whole distance on horseback — labored in Indiana thirty-two years, traveling immensely, often swimming his horse over swollen streams, preaching every day and evening as he went. His form was tall and commanding, his manner genial and affable, his preaching able, sound, and convincing. After sixty-five years in the ministry, he fell asleep in Jesus in the eighty-seventh year of his earthly life.

On the 12th of October this year, the Synod of Peoria, N. S., in session at St. Paul, adopted a resolution forming the Presbytery of Blue Earth, covering nearly the same area

as the present Presbytery of Winona, with the addition of the counties of Blue Earth and Faribault. The members of this Presbytery were James Thompson, J. E. Conrad, and Daniel Ames; and the churches included were those of Mankato, Winona, and Chatfield. The first meeting was held, and the organization effected, Feb. 25, 1858. At this meeting were added to the membership of the Presbytery, Edmund D. Holt, Gardiner B. Clark, Samuel G. Lowry, and Theophilus Lowry. Elders present were Samuel Moss, of Winona, and Joel Ketchum, of Chatfield. Such, brethren, was our ecclesiastical birth, the beginning of the Presbytery of Winona, though the child was at first christened by another name. Rather, that was one-half our birth, for in fact the Presbytery was born twins, and named Blue Earth and Owatonna—the latter three years younger. All the seven brethren and the two elders named as constituting the first session of the Presbytery, have passed on beyond and higher, except Bro. Conrad, whose bow yet abides in strength. Before the next meeting, the Synod of Peoria was superseded in this state by the Synod of Minnesota, and by authority of this Synod the name of the Presbytery was changed to Winona, which name it has retained through all vicissitudes, including a marriage, a subsequent separation, and a final re-union. It deserves special and honorable mention, that this Presbytery at its first meeting proposed the founding of a College, adopted resolutions committing themselves to the effort, and appointed a permanent committee to form an organization, and hold in trust such property and funds as might be donated for this purpose. What less could be expected of a Presbytery in which James Thompson was a leading spirit? Who continued his efforts in that direction, both in Presbytery and Synod, until he rested from all his labors.

## 1858.

Just thirty years ago—Minnesota reaches statehood—Winona reaches presbyteryhood—Glasgow reaches churchhood, the fourth formed in our present bounds, and the only addition this year. The first elders were W. C. McMasters and John Cochran.

This year, in April, Daniel Ames retires from the church of Winona, and David C. Lyon, who is now slowly fading into brighter day, then in the vigor of middle life, succeeded him, entering upon that career of zeal and usefulness among us, first as pastor, afterwards as synodical missionary, which has written his name on many a page, and engraved his me-



mory on many a heart. Large in stature and larger in soul, in presence genial and refreshing as the mingled shower and sunshine of an April day, his visits to the toiling missionary and his few sheep in the wilderness, were uniformly most welcome. Children sat on his knee delighted; older children received kindly greeting and remembrance; the minister and his wife were cheered and strengthened by a hearty sympathy and appreciation peculiarly Father Lyon's own. After these visits, these faithful toilers felt they were not out of the world, nor out of the communion of saints. Even the forgiveness of sins, the resurrection of the body, and the life everlasting, seemed clearer and dearer than before.

But one thing—Bishop Lyon was no statesman—in so far as intrigue and chicanery go to compose that character. In the sharp competitions of rival denominations, he was no match for those who were always stroking the back of denominational comity, and always ready for union or compromise to their own advantage. Our roll of churches may be somewhat briefer to-day for his magnanimity and his unsuspecting candor. Nevertheless all honor to the grand old man! His virtues were many and noble, and his very failings were on the side of goodness.

## 1859.

La Crosse, La Creseent—the Cross first, the Crescent later—opposite to each other—opposed to each other. Early in its history, the Crescent hoped to rival or perhaps supplant the Cross, and keep the mighty stream along its own banks and wharves and busy life;—not having read the book of Foreordination. It was during that era of hope, though hope deferred, that Divine Providence used Malarial Fever, at Speneer Academy, to drive to Minnesota—far-famed, healthful Minnesota—one of the chief actors in the early building up of his kingdom hereaway. Landing at Winona, persuaded by Mr. Lyon to settle permanently for six months in the booming and prospective city of La Crescent—the symbol of Islam—Sheldon Jackson began. He kept on beginning. That has been his life work. Some years later we see him beginning further west. Next he is beginning among the Rocky Mountains. Then he goes to Alaska and keeps on beginning. He will continue beginning to the end of the chapter. And when earth shall cover his clay with other clay, let his epitaph be,—“Here at last rests the Beginner.”—Little of stature but earnest in spirit, like another Zacheus, he was ever running ahead of the crowd, climbing a hill,

scaling a mountain, following a valley, opening a school-house, to see Jesus—who he was, and what he would do for these faraway western people. He was constantly searching out the land, sowing beside all waters, organizing beside all railroads.—Too much of it, do you say?—Organized too much? The hunter does not grudge a lost shot now and then, if he yet bags abundance of game. O, for more Jacksons to follow up Jackson, to build up what he began! If subsequent ministers had had more of his faith and zeal and toil, may be Brownsville, and Minnereka, and Rushford, and Richland, and Austin, and Sheldon, and Plainview, and Utica, and Taopi, and Dresser Valley, and Rollingstone, would never have been dropped from our Roll; and Eyota, and St. Charles, and Waseca, and Janesville, and Fillmore, and Stewartville, would never have been given over to other denominations. May be!

Mr. Jackson found one scattered Presbyterian at La Crescent. It was not long till he organized him—and some others. The church was formed Dec. 28, with six members, the election of officers being held at a later day. Mr. Jackson's salary the first year was three hundred dollars, paid by the Board of Domestic Missions, O. S. His six months settlement, multiplied into sixty months, resulted in a comfortable church building, and a membership of forty-seven souls;—and the whole region for twenty, thirty, forty miles or more, repeatedly traversed, usually on foot, our little circuit-walker often taking no horse—and remember it took more than *mille passuum* of Sheldon Jackson's to make a mile—every neighborhood sought out, the gospel of Salvation preached with burning fervor in every town and hamlet, every Presbyterian discovered, and a church organized wherever two or three of the faith could be got together in the name of the Lord. Take a specimen brick from the house of his labors: On Sabbath morning he preached in the home church in La Crescent, in the evening at Hokah or Brownsville, Monday he travelled to Houston and preached in the evening, Tuesday evening at Sheldon, Wednesday evening at Rushford, Thursday evening at Caledonia, Friday he returned home, and on that day and Saturday chopped wood to last his wife another week. Then on Sabbath he began his circuit again, varying it from time to time, to carry the word of life to every dark corner. The recital of such a history recalls the marvels of the heroic age, when men for the love of Christ would undergo any labor, or suffer any persecution, “so they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to tes-



tify the gospel of the grace of God." What a new and living commentary it gives to the marching orders of the Christian ministry, "Go ye into all the world, and preach the gospel to every creature." Mr. Jackson seemed to think it meant just that. But what time could he have for the preparation of sermons? Go and try it once, my young brother; and you will see! He never read that last command in the light of modern revision, "Go into the largest congregations, and preach the grandest sermons you can write!" His head and his heart were full of the gospel, and its glowing truths were cast into orderly form for sermons while on his solitary journeys. His saddle was his study, or oftener his boots! Some of these preaching tours extended as far west as Jackson, and some as far east as Galesburg, Hixton, North Bend, and Black River Falls. At that time, he and the churches he organized were in connection with the Presbytery of Chippewa, which extended a little west of the Mississippi. During those years, and subsequently while at Rochester, he organized or assisted in organizing twenty-two churches; of which the greater part remain to this present, but some are fallen asleep.

Besides La Crescent, the churches of Hokah and Houston were organized this year, 1859. The Winona church withdrew from the Presbytery of Blue Earth, N. S., and was received into connection with Presbytery of Winnebago, (Wis.) O. S. Later in the same year the synod of Wisconsin transferred it to the Presbytery of Chippewa. The church of Winona did not get home to the Presbytery of Winona until 1870, in the 15th year of its age, when its school days were over. In one year it had belonged to three Presbyteries.

## 1860.

At the opening of the year 1860, the Presbyterian churches within our present bounds numbered nine, namely,—Chatfield and Sumner in connection with the Presbytery of Winona, N. S.—Owatonna, Lake City, Glasgow, in the Presbytery of St. Paul, O. S.—Winona, La Creseent, Hokah, and Houston, in the Presbytery of Chippewa, O. S.

The General Assembly, O. S., which met in Rochester, N. Y., in May of this year, erected the synod of St. Paul, covering the entire state of Minnesota, the western part of Wisconsin, and the eastern part of Dakota Territory. The assembly also directed that the Presbytery of Owatonna be

constituted, to include all the ministers and churches (O. S.) in the southern part of the State, except those above mentioned as belonging to the Presbytery of Chippewa. Such was the birth of the other twin Presbytery, Owatonna, O. S., by name — the first having been named Winona, N. S. These grew together in harmony for ten years, the younger becoming almost a supplanter in growth and numbers, and then, like two streams, gently flowed together, one and inseparable, wondering why they had ever been otherwise.

The first meeting of the new Presbytery of Owatonna was held at Lake City, Sept. 6, 1860. The members were A. H. Kerr, Silas Hazlett, Porter H. Snow, and Hervey Chapin — all present except the last. Elders present were B. C. Baldwin, of Lake City, and W. C. McMasters, of Glasgow. The churches included were Lake City, Glasgow, St. Peter, and Dodge City — the last having been recently formed. Mr. Kerr was chosen Moderator, and Mr. Chapin Stated Clerk.

In October of this year, the Synod of St. Paul was organized. At that meeting was another large-hearted man of under stature, also from Spencer Academy, whom Mr. Jackson had persuaded to come over and help him to conquer these 80,000 square miles, minus the lakes. James Frothingham — the late autumn found him where he now thinks he should never have gone — but the Lord thought otherwise — at Sheldon. Two and a half years there, a church of thirteen members all organized, a comfortable house of worship, then removal to Caledonia, seven members organized, a very good church building erected which still stands and testifies, two and a half years there, five in all — “Of the hardest grubbing you ever heard of,” — so he himself puts it — “a fight with almost impossibilities, which in some fields would have brought far greater results.” No doubt of that, Brother Frothingham; but those were years of preparation and discipline, needed to supplement Seminary training, needful to make the noble man and successful minister into which that same faithful servant of Christ has since developed. Moses had to abide in the wilderness forty years — Paul in Arabia three years — Frothingham in Houston County five years. Some others of us have sojourned in Mesech, and dwelt in the tents of Kedar. Heaven will have some revelations to make.

This year came Rev. D. M. Buehren to Hokah and Houston, which congregations he supplied for some time. But



little is known of his work. His record is on high, if anywhere.

The churches formed this year were Sheldon, Richland Prairie, and Dodge City.

The following resolution was adopted by the Presbytery of Winona:—"Resolved that this Presbytery sees yet no sufficient reason for the separation of the Congregational and Presbyterian denominations in the work of Home Missions." The Congregationalists received a large majority of the new churches formed in this region under this mode of operation.

On the 21st of August, Wm. R. Mercer and Edmund Evans were elected and ordained Ruling Elders in the church of La Crescent. The following year, May 2d, Mr. Mercer was licensed to preach as a probationer, by the Presbytery of Chippewa. On the 25th of Sept., 1863, he was appointed to labor as an Evangelist in Freeborn County.

## 1861.

Six churches were organized this year, all in connection with the Presbytery of Chippewa,—Rochester, St. Charles, Fremont, Ashland, Rollingstone, and Yucatan.

Rochester was organized, Feb. 17, by Caldwell and Jackson, with four members. Mr. Caldwell (now Doctor Caldwell) was then laboring in this region as Synodical Missionary. For a time the Rochester pulpit was supplied by Mr. Jackson, from La Crescent. Then Rev. R. F. Taylor became their pastor; but as he was appointed to die of consumption in Cincinnati, and the time approaching, he retired from Rochester after six months of faithful labor.

Ashland was organized in July of this year, also by Mr. Caldwell, with thirteen members. For some years it was supplied by Mr. Chapin. In 1867 it was moved to the village of Claremont, taking the name of the new place, which it still retains.

Rollingstone was supplied for awhile by Rev. Jacob Kolb, and afterwards by other pastors, from Winona. The church was not permanent—too much rolling, too little stone—the name has rolled off our roll and disappeared.

St. Charles, formed this year, began its career of flourish and failure with H. L. Craven as pastor. After about a dozen years of invalidism, its spirit was exhaled, and the remains were embalmed by the Congregationalists. No cards.—And Craven, poor, wandering soul—heard the voice of a woman calling, "Lo! I am Christ!" He followed her, and was gently let down from the ministry. We close the record with a tear of pity.

Fremont, organized the same year, still stands, firm and faithful in its Scotch integrity and perseverance. A new generation has arisen, and many of them are standing in the places of fathers and mothers departed.

Yucatan died in about two years.

### 1862.

A most memorable year in the annals of Minnesota. The war of the Rebellion, begun the year before, raged with fearful fury, the aggregate of advantage apparently with the South. One or two regiments of our sturdy boys and men were in the army of the Union. It was a fit moment for something more terrible. The Indians in the western part of the state, deceived, cheated, oppressed, starving, and maddened by the white man's whiskey, are driving back whole settlements, burning their homes and harvests, ruthlessly butchering all they can overtake. The entire northwest feels the chill of horror and trembles in its weakness. No churches are organized this year. One — Houston — is disbanded. Jackson, and Lyon, and Ainslie, are all here, and others; but the Ark of the Lord moves not forward in such troublous times. Except those days had been shortened! — But they were shortened.

This year, Rev. Adam Craig—a name worthy of most honorable mention—began a preaching service at Le Roy, which he continued once in four weeks for a considerable time, thus preparing the way for a church at a later date. Rev. Geo. Ainslie accepts the pastorate of Rochester.

### 1863.

The only church formed this year was that of Harmony, by Mr. Hazlett, with four members. One, Hokah, dies—or catalepsies for a season. The Indian war closes, but the Southern continues and increases, and the President is calling for more men. Minnesota responds with fiery zeal. Alas! what streams of human blood, shed by human hands! Very little progress in any direction, except that of the vampire and cobweb. But one church organized, hardly have they strengthened the things that remain. The total number of communicants in the Presbytery 127, receives no recorded increase. Yet faithful to their mission, though in troublous times, Lyon, Speer, Chapin, Jackson, Frothingham, Ainslie, still proclaim the message of salvation, not only each in his home field, but running to and fro, that every destitution if possible may be supplied.



Note we an exception? Let the impartial pen of true history write with a tear, as we record the misguided sympathy of Brother Chapin, of Owatonna, with the South, and the grief and estrangement which this southern sympathy brought to the hearts of his flock. But he was sincere; and he endeavored earnestly to preach the pure gospel of Christ. With still greater pity, with a shudder, we record his tragic death, when in his burning house he fell with a falling upper floor, and went up in a chariot of fire. Peace to his ashes, and charity to his memory!

The church of Rochester and its pastor, Mr. Ainslie, were this year transferred from the Presbytery of Chippewa to Owatonna.

On the 27th of October, "Sanford H. Smith was ordained a minister of Jesus Christ, and installed pastor of the church of Red Wing." E. D. Holt presided, preached the sermon, and proposed the constitutional questions; C. S. LeDue gave the charge to the pastor; and J. W. Hancock the charge to the people. This transaction is memorable as the first ordination by the Presbytery of Winona. All the participants in the occasion are now in heaven, except Father Hancock—unless we except also the Presbytery of Winona and church of Red Wing.—H. L. Craven had before been ordained by the Presbytery of Chippewa, which Presbytery still seems to us a sort of Foreigner. Rev. D. C. Lyon was installed pastor of the church of Winona, May 3d.

## 1864.

The Presbytery of Owatonna is this year changed in name, by authority of synod of St. Paul, to the Presbytery of Southern Minnesota, and all the churches and ministers of the Presbytery of Chippewa west of the Mississippi are added to it, except Winona and its pastor. The first meeting under the new name and with the new boundaries, was held at Rochester, November 15th.

Two churches are organized this year — Caledonia and Winona German—James Frothingham at the former place, Jacob Kolb at the latter.

Mr. Holt, pastor of the church at Chatfield, by the advice of Mr. Rulifson, State Agent of the Home Mission Board, N. S., arranges to visit Preston in April, and regularly thence forward; but before going even once, the Lord called him home, June 11th, 1865. The sweet savor of his name lingers in the Chatfield church to this day. He had been for several years stated clerk of Winona Presbytery, and was always one of its most active members.

James Coehran was received by the Presbytery of Southern Minnesota from Presbytery of Peoria, and A. S. Kemper from Presbytery of Palestine. Sheldon Jackson was installed over the Rochester church as co-pastor with Geo. Ainslie. This double shepherding worked well, giving each of the brethren much opportunity for labor in the regions beyond.

The house of worship of the Rochester church and the Manse were begun during this year, completed the following year, and dedicated the first Sabbath of January, 1866. The means to build were secured, in large part, in the east, by Mr. Jackson, who as beggar was almost equal to Jackson as organizer.

## 1865.

The war closes, and the "boys" come home, to strengthen the things that remain. A good many things remain, for the invalids, the women, the old men, and the children have not been idle; and the country has grown, even under the shadow of the war-cloud. The Indians, too, have been subdued. Many of them have become "Good Indians," having been converted—to dust—by the gospel of musketry, at an expense ten times what it would have cost to convert them to Christianity and give them homesteads. Such was the Missionary liberality of our government.

Our Presbytery grows with the growing country. Three new churches are born—Stewartville with sixteen members—East Prairieville, with ten—Preston, with fifteen. Rev. D. L. Kiehle, coming from Union Seminary, via St. Paul, in the regular line of Apostolic Succession, enters upon pastoral labors in Preston, to continue faithfully and successfully teaching and preaching the Word of Life for ten years; until, for considerations of health, he descends to a lower department of the great work of Teaching, first in the Normal School at St. Cloud, and then the whole State of Minnesota, as Superintendent of Public Instruction. During his pastorate, the church of Preston had an encouraging growth, and built a substantial house of worship.

The Synod of Minnesota, N. S., met in Chatfield in September of this year—the first Synod in our bounds. This was by invitation of the pastor, Rev. E. D. Holt; but before it took place, he had been called home.

James Frothingham retired from the churches of Caledonia and Sheldon in the fall of this year, and was succeeded by W. T. Hendren, who came, filled with the Master's spirit,



to do the Master's work. And he did it faithfully for nearly seven years, retiring when he ought not, in the midst of a blessed revival, fourteen persons having just been received into the fold. The "Columns were all filled" during these years, almost without exception—and well filled, sometimes at the rate of two or three dollars per member in their poverty. And they supported their pastor all the more liberally for it. Bro. Hendren enjoyed the wilderness training, and profited by it, as we are assured by his subsequent success in winning souls.

Wm. R. Mercer, at first an Elder of the La Crescent church, afterwards licensed to preach, was this year, on the 27th of September, ordained by the Presbytery of Southern Minnesota. This was the first ordination by this Presbytery. The next year Mr. Mercer was appointed to labor as evangelist in Freeborn county, and soon after was dismissed to another Presbytery.

## 1866.

The church of Kasson takes its beginning, formed by Jackson the irrepressible, assisted by Elder Newhall, of Ashland. The organization consisted of three members—all women—two elder and one younger. The two elders formed a quorum. This was in May. A month later two others were added to their number, whether men or women is not recorded. What matters it? In heaven they are equal to the angels. H. A. Mayhew is the first supply of this church—Mayhew, a good and able minister, who afterwards pastored two or three years at Austin, then retired to seek health and wealth in California—successful in all—(Albert Lea College is candidate for a handsome bequest.)

Plainview, Brownsville, Eyota, Washington, and Fillmore, are all organized this year. Plainview is supplied by Ainslie, Brownsville by Carpenter, Eyota a little later by Austin L. Thompson.

Mr. Ransom Waite, on August 23d, was ordained to the Gospel Ministry by a *Committee of Presbytery*, only one member of Presbytery being present. This proceeding was of course unconstitutional, and Brother Waite should without delay report himself to Presbytery for ordination.

Rev. A. S. Kemper is this year laboring in the region of Preston, chiefly at Richland Prairie—a minister of zeal and sterling worth—soon after obliged to retire from active service in the ministry by long continued feeble health. He still lives near Lanesboro, but is able to preach only occasionally.

Mr. Kiehle was at this time regular supply of the church of Preston.

Rev. James Frothingham was installed pastor of Caledonia and Sheldon churches, in June of this year.

The church of Brownsville was organized November 14, 1866, with four members, all women of one family named McMichael. Subsequently John Ireland and his wife were received by letter, and Mr. Ireland made Ruling Elder. The village and afterwards the church were supplied with religious service successively by Bros. Jackson, N. J. Parrott, J. M. Pierce, J. H. Marr, J. H. Carpenter, and L. L. Radcliff. Some eight or ten years after its organization, the church declined and became extinct by the death and removal of its members.

## 1867.

About this time a station was opened on the Winona & St. Peter R. R. at Claremont, and the church of Ashland was removed from that village to the new station and took its name, Claremont, still under the pastoral care of Mr. Ainslie.

Eastern malaria, the hand of the Lord, sent John H. Carpenter from Ohio to the three churches along the Mississippi, La Crescent, Hokah, and Brownsville. Jackson had built houses of worship at La Crescent and Brownsville, and Rev. James H. Marr, who supplied the church at Hokah a year or two, had led them to erect a church building, which still stands. Mr. Carpenter began a bold experiment for an invalid. He undertook to supply these three churches, traveling on foot from place to place. Preached in the morning at La Crescent, then walked to Hokah, eight miles distant, and preached in the evening. Alternate Sabbaths he walked twelve miles to Brownsville to evening service. The treatment was heroic—must either cure or kill. And *cure* it was—mercifully ordained for Bro. Carpenter and the churches. Walking so much, and climbing those terrific bluffs without an elevator, brought him through, and set him on his feet for twenty years at least; for now, twenty years later, his eye is not dim nor his strength abated.

This year Father Lyon, after building a new and commodious house of worship, closes his pastorate with the church of Winona, and enters upon the work of Synodical Missionary for the Synod of St. Paul. He is succeeded in the church by Rev. J. M. McNulty, D. D., now of Woodbridge, N. J. Mr. Van Horne supplies the churches of Kasson and Clare-



mont. Utica is organized with six members, women and men, with Craven as supply. Rev. H. A. Mayhew takes charge of Austin, just organized by himself and Jackson. A church is also formed at Waseca, with Mr. Lorin Thayer as supply. (Not Charles Thayer.) Short their day, sad their history. Jonah's gourd was useful for a day—eaten by a worm at night. God prepared the worm. The church prospers two or three years under Patterson's ministry and then Denominational Comity gently leads it down to drink of the soft-flowing waters of Congregationalism.

John L. Gage, R. H. Cunningham, and C. M. Howard are this year ordained to Gospel Ministry. Gage and Cunningham still live and labor with much success and honor. Bro. Howard has already been promoted to the Crown and the Kingdom. Bro. Gage, after laboring two years at Kasson, went West, then East, for a while, and is now near our borders where the Crosse and the Crescent still face each other in vastly unequal power. A most excellent and faithful servant of God.

Bro. Cunningham began Stated Supplying the church of Owatonna in July. There had been no regular service for several months and the little flock of twenty-five or thirty members were greatly discouraged. They held neither Sabbath school nor prayer meeting. The other denominations, Congregational, Methodist, Baptist, Episcopal, had ministers who were looking sharply after the interests of their respective charges. With all these competing elements, the outlook of the little Presbyterian church was by no means bright. But the membership rallied under the leadership of the young minister; a Sabbath school was organized; a prayer-meeting started; and the two Sabbath services were well attended. The Lord smiled upon the labors of the little band, and during the fall and winter brought some helpers in the work, and the church year ended with an enrollment of forty members.

Mr. Cunningham then went to the missionary field embracing the villages of Rushford and Houston, in the Root River valley. He had been ordained November 11th preceding. Within a year a church was formed at South Rushford and the church of Houston was revived from its catlepsy, reorganized, and set upon its feet to this day. Their present house of worship was built during his pastorate, in 1870. Previous to its crection, the little band worshiped wherever they could find a place in a store-room, or another store-room, or the upper room of a granary, which differed from the up-

per room in Jerusalem in being decorated with beer kegs and other relics of the previous night's revelry. Leaving this field in 1871, the people, as Father Lyon observed, wanted Beecher or John Hall; but as they were already engaged, the South Rushford church went to pieces, and Houston grew very slowly—downwards.

Rev. A. J. Stead comes to us this year and begins work at Richland Prairie. Eyota, Kasson, Utica, Preston, and Austin build churches this year.

## 1868.

The church of Le Roy is organized March 30th, by Ransom Waite and Mr. Ruliffson, with eighteen members, in connection with Winona Presbytery, N. S. Rev. Adam Craig—Father Craig, we call him now—had broken ground here six years before, sowed the good seed and given it some faithful cultivation. Mr. Waite supplied the church nearly a year and was succeeded by Rev. J. S. Chapman, who remained a year.

Rev. J. Irwin Smith, D. D., now the honored president of Galesville university, was appointed by his Presbytery (Chippewa) with Carpenter to organize churches at Rushford and Houston—rather, as to the latter, to wake the sleeper. On an appointed day, they met in a room over the cook-stove of a private house in Rushford. Some of the river churches were now in the Presbytery of Chippewa, Southern Minnesota claiming those further west, no definite Mason & Dixon's Line separating. Jackson the unquenchable, now at Rochester, having figured that Rushford was territorially in the bounds of Southern Minnesota, came down like another shepherd on the fold—for how should a church be organized here away without Jackson? The church was born in that upper room, and pronounced an infant of Southern Minnesota Presbytery. But alas! poor child! after two or three years' nursing, faithful nursing too, by Cunningham, its brief life quietly ebbed away.

From Rushford, these three brethren, Carpenter, Smith and Jackson, proceeded to Houston, met with a little congregation in another upper room, this time of an elevator. A sermon was preached by the little organizer—with a little effort you may see him yet, reading his manuscript over his glasses—and the church of Houston reconstructed. To equalize matters between the Presbyteries, this church was assigned to Chippewa.



Rev. Theophilus Lowry, for many years previous an invalid, now with health partially restored, became pastor of the church at Sumner, afterwards changed to Oakland, in whose bounds he resided. Faithfully, and with the spirit of the beloved disciple, he fed and nourished the church. The church of Woodbury was gathered up and organized by him, and also Minnereka. His devotion was earnest, his labors were manifold and owned of God. Though toiling in an obscure corner, he toiled not in vain. His record is on high, and his works do follow him. But he was nearer heaven than he knew—only six years intervening. The time was up in April, 1874, when the Lord took him. On the occasion of his decease, Presbytery adopted a minute closing with these words, "In the death of Bro. Lowry we feel that we have sustained a great loss. He was an earnest and faithful preacher of the Gospel, clear and logical in his presentation of Divine truth; and he exemplified in his life the doctrines of grace and love which he preached. Discarding side issues he preached the central, saving truth, Christ and him crucified. Nothing could turn him away from the simple and pure gospel of Christ. He was warm in his friendships and genial in his intercourse, a brother beloved by all. We deeply sympathize with his father in the death of his first-born, with his wife in her sore bereavement, and with the church left without a pastor."

Rev. W. S. Wilson begins his pastorate in the church of Owatonna, which continued about four years. A man of positive convictions, a theologian of thoroughmost orthodoxy, a preacher of superior ability, of warm and affectionate friendship, his work was blest, and has been blest wherever he has labored, more perhaps than he thinks.

J. M. McNulty is at Winona, J. A. Annin at Lake City, A. L. Thompson at Eyota.

J. G. Patterson, then a licentiate, comes to Waseca, for two years, during which time the church grows with much encouragement. By the aid of personal friends, he was enabled to erect the first church building in Waseca, the first year of his ministry. Sad that so prosperous a beginning should so soon have been abandoned. Somebody blundered. The second year of his stay with us, Mr. Patterson supplied also the church of Claremont. His subsequent success in the ministry measures our loss in his departure.

A small Congregational church, one-half Presbyterians, had existed a few years at Albert Lea. On the 26th of Sep-

tember, 1868, this church presented the following paper to the Presbytery of Southern Minnesota:—

*“To the officers and members of the Presbytery of Southern Minnesota—*

We, the undersigned, members of the Congregational church, at Albert Lea, Freeborn county, Minn., respectfully represent that we are desirous of adopting the Presbyterian form of church government, and of becoming connected with your body.”

This petition was signed by fourteen persons, including, as the Presbytery understood, every name on the church roll. In fact, as afterwards learned, one name was lacking. The Presbytery appointed Mayhew, Lyon, Wilson, Stead, and Elder Rankin, a Committee to act in response to this petition, by conforming the church to a Presbyterian organization and receiving it into our connection. Accordingly three days later, on the 29th of September, Revs. Lyon and Stead of this committee, and Revs. S. G. and Theophilus Lowry, met the petitioners in the Court House and organized them and five others into the First Presbyterian Church of Albert Lea, which was subsequently enrolled in the list of churches of the Presbytery.

Nothing could be more simple and straightforward than this proceeding. It is the indefeasible right of any church to improve their organization and change their connection as Providence may lead, provided that no vested or property rights are invaded. And pre-eminently the very soul of Congregationalism is the right of the local church to frame its creed according to the word of God, and to choose its own ecclesiastical connection, even to the extent of relinquishing Congregationalism. But Denominational Comity, the sleek creature which, as a rule, works only one way, is now aroused to a perceptible growl. The Congregational Conference sends to Presbytery a letter of protest or rebuke, to which the following reply is returned:—“We are in receipt of a communication from your body relating to the church at Albert Lea, to which we deem it right to reply as follows:—With reference to that church, this Presbytery had nothing to do; nor were any steps taken by the Presbytery, or by any member of the Presbytery, as to any change of their church relations, until of their own accord they sent us the inclosed petition, a true copy of which is herewith forwarded. Nor do we feel that in this case we have broken the faith, or trespassed upon the courtesy, that should govern the different Christian denominations in their work of church extension.



And we earnestly disclaim any intention in this instance, (or in any other,) to do anything inconsistent with any argument or understanding had with any Christian denomination as to the methods of carrying on the work of church extension in our bounds; and we regret that our action in this matter should have been either misrepresented to you or misconceived by you."

The church was supplied by different ministers, mostly members of this Presbytery, until the next summer, when a call was extended to R. B. Abbott, then resident at St. Paul, who removed to Albert Lea, July 1st, 1869, and was installed pastor on the 15th of August. Immediately after the organization, the church began the erection of a house of worship. In this they were liberally assisted by Miss Mary Gelston, now Mrs. Winthrop, a member of the First Presbyterian Church of New York. She gave \$3,000 towards building the church, and \$2,000 additional for the erection of a Manse. A few years later, in addition to some smaller donations, she sent \$500 to assist in adding to the church a Lecture Room, or Chapel. This church, in what it has grown to, and what it has accomplished, demonstrates the power of judicious liberality. Starting out with such a vantage ground, and enjoying God's blessing in large measure, its growth was most gratifying. Within eight years it became the leading church in the Presbytery. And four years later, in 1880, when the Synod of Minnesota resolved to found a College for Young Women, on account of the prominence of this church, Albert Lea was chosen as the place of this institution. The church in its successful life, with the foremost Ladies' College of the northwest as the outgrowth of that life, is Mrs. Winthrop's fitting memorial, whose timely liberality was owned of God to send it upon its career of blessing. The history has another moral—the superiority of the permanent pastorate over the Short Stay system.

Rev. Charles S. LeDuc having recently deccased, the Presbytery of Winona, N. S., of which he was a member, adopted resolutions highly appreciative of his worth as a Christian and a Minister of the Gospel.

The pastoral relation of Mr. Ainslie and the church of Rochester was dissolved February 13, leaving Mr. Jackson sole pastor.

About this time a Joint Committee of Presbyterians and Congregationalists met to curry and harness that uncertain creature, Denominational Comity, and make the constitution march. They adopted and reported a paper remarkable

chiefly for its platitudes, its vague generalities, which could never be wrought out in practice. And having nothing else to do, they fall to calling each other names—each church calling the other “society,” with a little “s.” History looks back with shame. And the Presbytery of Southern Minnesota approved the action of the committee! But that Presbytery in those days held two or three *Annual Meetings* every year. Of course they had leisure for some naughty things. Inter alia, they resolved that instead of taking recess for the night, or adjourning till morning, the Presbytery should be *closed*! But Presbytery has not yet been closed.

Rev. J. A. Annen was installed pastor of Lake City church, June 25th.

Edward B. Savage, whose field of labor was Lanesboro, and J. G. Patterson, of Waseca, were ordained by Presbytery of Southern Minnesota, at Waseca, September 23.

During this meeting a paper was adopted by Presbytery from which the following extract is taken, to substantiate statements made elsewhere in this history, in regard to the inadequacy of support furnished to Home Missionaries:—“When we pause to reflect that some of our Missionaries on the frontier are almost in a starving condition—that absolute suffering to them and their families in some instances has only been prevented for the time by individual brethren borrowing money on their own responsibility at high rates of interest for their relief, or Missionaries themselves paying an interest of *forty-eight* per cent. we will certainly be excused for showing an earnestness in the matter that we never so deeply felt before, and should be criminal if we repressed, &c., &c.” Is it any wonder that sometimes the minister was discouraged, and the work abandoned? One of them about this time wrote to Dr. Jacobus, “For myself I can endure hardship, but I cannot bear to see my wife and my aged mother suffer.”

For the credit of the twin Presbyteries occupying this region, be it recorded that during these years they often adopted resolutions looking towards reunion of the church at large, and these Presbyteries in particular. They needed no fiction of Denominational Comity. Too thoroughly Christian for that. They were no “Societies,” nor yet Clubs.

## 1869.

This year witnessed the organization of three more churches. Chester, Washington, and Dresser Valley. Mr. Jackson resigns the pastorate of Rochester, to enter upon



home mission work further west, and is succeeded by Rev. J. T. Killen, who continues with the church four years; years marked by great faithfulness of the pastor, and by the blessing of God upon a prosperous church. During this pastorate he succeeds in having the church debt previously incurred, \$5,000, entirely paid, mainly through the liberality of Mr. John R. Cook, who was always a most faithful friend and liberal supporter of the church. Indeed, without Mr. Cook, this church could never have reached its past or its present prosperity. Late in this year about the beginning of winter, Rev. James A. Laurie came to Le Roy to shepherd the flock recently gathered there. His pastorate continued nearly three years. Of him and his work it may be said that he seemed the disciple whom Jesus loved, and who leaned on his Master's breast. Faithful, earnest, affectionate, unsparing of himself and his labors, he gave himself to the work of the Lord and to the little church at Le Roy with a loving abandon rarely seen even in the ministry. His ministry was measurably blest, but an unappreciative community knew not his full worth till after his departure. It was here, during his missionary labors, often attended with hardship and exposure, that he contracted the severe illness which nearly ended his earthly days, and left him permanently lame, halting upon his thigh as long as he lives.

The house of worship of the Albert Lea church was formally dedicated on the 15th of August, this year, the dedicatory sermon preached by Rev. Wm. M. Paxton, D. D., of New York. R. B. Abbott was installed pastor on the evening of the same day. This pastorate continued fifteen years, until in 1884 Mr. Abbott resigned to enter upon the presidency of Albert Lea College.

Rev. J. F. Yoth is put upon trial on the charge of "un-Christian and unministerial conduct," with two specifications. The result of the trial was acquittal for lack of proof, but admonition for the future to control his temper and follow the Master. In other words,—Not guilty, but must never do so again.

Rev. J. M. Brack is this year installed pastor of Sheldon, and three years later adds to his field the church of Caledonia. Then, for seven years more, ten in all, he continues his most faithful and efficient labors; when, admonished by the growing infirmities of age, he retired from active service. The churches grew but little, not for lack of zeal or fidelity on his part, but because of the removal of the English-speaking population towards the ever-inviting west.

1870.

Thomas Burnett was ordained as a minister of the Gospel, by the Presbytery of Southern Minnesota, Feb. 16, this year. He labored ten years at Oronoco, faithfully and successfully, then for a short time at Du Page, Ill., then entered upon the rest that remaineth. His name is embalmed in the loving remembrance of many a heart. During his ministry, a house of worship and a manse were built, and sixty members added to the church.

H. W. Todd enters upon pastoral labor at Lake City, L. L. Radeliff at Hokah and Brownsville, R. H. Cunningham at Fremont, Augustus Bush at Winona and Frank Hill, Isaac Devoe at Lanesboro, Ransom Waite at Washington. Oronoco and Frank Hill are formally organized—unto this day.

This is the memorable year of modern Presbyterian history—the year of reunion. The schools have been at school in God's Providence, taught by the Holy Ghost, and have learned a lesson. They have reported, confessed their sin, sought forgiveness, and now are bringing forth fruits meet for repentance. Of the tribes of the great Presbyterian household, the two leading ones are brought together to form one family, not with a suspicious chasm between the parts, but so thoroughly unified that in after years not a trace can be found of the former ugly line of separation. In May, 1869, the vote for re-union had been almost unanimous in both assemblies. The overtures for union sent down to the Presbyteries were affirmed, with scarcely an Ishmael to lift his hand against any man. This year the fusion takes place. The General Assembly had met as one in Pittsburg in November, 1869. The Synods meet together in July of this year, each composed of two former ones. Old faces are delighted to recognize new faces, kindling with brotherly love; hands everywhere elasp new hands in the bonds of a blessed Gospel and a common heritage of Presbyterian rights and history. The wave of union swells in peace and love over the Presbyteries, which are now everywhere constructed, to enter upon a more earnest and more hopeful campaign of conquest for the King.

The new Synod of Minnesota met in Minneapolis on the 5th of July. The new Presbytery of Winona, covering the same territory as now, minus the county of Waseca, held its first and preliminary meeting, by direction of Synod, at Minneapolis, July 6th, Rev. S. G. Lowry, the oldest Minister, acting as Moderator. J. L. Howell was elected Stated Clerk.



The Presbytery, as thus newly constituted, was composed of the ministers and churches of the former Presbyteries of Southern Minnesota and Winona, except those west of Freeborn County and north of Wabasha, including also those of the Presbytery of Chippewa, situated in the State of Minnesota. The next meeting was held at Owatonna, in September, and the new machinery, without jar or friction, starts in harmonious and vigorous action for sowing and reaping in the heritage of God. One step, at least, has been taken towards the realization of the Union of all God's people on earth, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the West; they shall spoil them of the East together,"—and push on North, and especially South, towards universal conquest and the Millennium. The rent is healed, the New has not taken away from the Old, and to-day no one can tell where the rent was. Our school-days are over, and we are of full age, graduated and seminaried and ordained for manly service.

### 1871.

Not much is done this year in the way of organizing churches. The land (available) is nearly all possessed. Fourteen years of Presbyterial occupancy, with Conrad, and Hazlett, and Caldwell, and Jackson, and Lyon, and Ruliffson, and Ainslie, and others, visiting every hamlet and looking up every Scotchman—hardly anything is left undone in the way of forming new churches. Dodge Center, however, is re-organized with ten members; and the church of Fillmore is changed to Wykoff, name and place. Plainview is disbanded.

Five churches reported revivals—Oronoco, Utiea, Stewartville, Owatonna, and Albert Lea. The last was one of unusual extent and fruit, gathering in at one communion season forty-four members, of whom twenty-four were heads of families; and during the year, fifty-six on profession of faith. To the churches of the entire Presbytery were added 225 members, and 102 were baptized. It was one of the most prosperous years ever yet enjoyed.

Revs. James L. Merritt and Leonard L. Radcliff are added to our membership. The church building at LeRoy is dedicated—also that at Lanesboro. The pastoral relation between W. S. Wilson and the Owatonna church is dissolved. Wm. Schorer and A. J. Stead are dismissed. Concerning his work here Mr. Stead writes:—"We built a neat little church costing about \$1,600. In connection with Richland Prairie,

I preached frequently at Lanesboro, Preston, Waukokee, Big Spring, Carimona, Highland Prairie, and Whalan. God knows whether or not any good was ever done. I tried to preach the simple Gospel, in that section of Fillmore County." The issue was left with Him whose "Word shall not return unto him void."

It was in this year that the Marshall and McVinnie cyclone struck the church of Washington. The results were disastrous—Marshall swept out of church-membership by excommunication, and the church buried alive for about five years. Then the church crawled out of the debris, shook off the dust, was legally incorporated, and completed its house of worship, under the leadership of Rev. E. H. Sayre. But the good brethren there made haste slowly. Their church building was completely completed eight years later, and was formally dedicated to the worship of God by the present writer, May 11th, 1884.

Edward P. Whallon was ordained April 25, 1871. He was at this time supplying the churches of Kasson and Eyota. A year later, the church of Kasson presents him a Call. Shall the historian's impartial pen be silent? Not so are the Records of Presbytery. We next hear from the young man away in Indiana, sending for a letter of dismission, having deceived his church and left irregularly. Presbytery appointed a committee to consider the case, which committee presented a report too long for entry on these pages, reciting the irregularities of the departure, charging them up to youth and inexperience, advising that the faults be condoned, and a letter be granted. All which was done; and the Stated Clerk was directed to send to Mr. Whallon a copy of the committee's report, and a letter conveying the mind of Presbytery in the matter.

## 1872.

Many hindrances and difficulties, yet some progress. Presbytery receives the following accessions by letter—J. J. Ward, Rockwood Macquesten, E. H. Sayre, W. E. Honeyman; and the following as licentiates: Nicholas Sulzer, John Funk, W. W. Eastman. Presbytery also licenses F. B. Savage, Ernest Schuette, Wm. S. Holt; and ordains Sulzer, Funk, Savage and Schuette.

Mr. De Voe is installed at Fillmore (Wykoff), Mr. Radcliff at Hokah, Theophilus Lowry at Sumner and Woodbury, Mr. Macquesten at Winona, Sulzer at Rollingstone. These pastorates were all of short duration. Mr. De Voe died be-



fore the year closed, Mr. Lowry died in two years, Mr. Radcliff retired from Hokah in two years, and Mr. Mcquesten from Winona after five years. Mr. Busch retires this year from the Winona German church, Hendren from Caledonia, Laurie from Le Roy, and Ainslie goes west to labor three years among the Nez Perces Indians. Mr. Todd is at Lake City, Eastman at Austin, Sayre at Claremont and Chester, Merritt at St. Charles—the last merit that church ever gets from Presbytery.

Hereby hangs a tale—a moral. These removals and changes, so numerous as to weary the historian to record them, and the reader to peruse them, reveal the open secret of slow progress in church growth, and the dominance of a secular spirit in the community. Whether the fault is chargeable to the Board or the Boarders, to the shepherd or the sheep, the moralist is not now called on to decide. Certain it is that the flock sometimes feel that their pastor is worthy of a wider field, and wish he would seek it. If he is slow to scent this conviction in the circumambient atmosphere, they take measures to force it upon his perception—by absence from feeding times—by narrowing still more his field of feeding—until finally, forced to go willingly, he asks Presbytery, if such asking be needful, to release him. The church meanwhile ties round him a feather bed of soothing resolutions, and drops him tenderly, to fall wherever he may. He goes to seek a wider field—the field stays to seek a wider man.

Moreover these are times of shaking up rather than settling. Speculation is rife, for the country is new. The great West expands towards the setting sun. Prairies of extent illimitable and soil inexhaustible, invite the lovers of nature to try their boundless possibilities. Farmers sometimes seek wider fields, as well as preachers. Emigration now almost equals immigration. The net gain is small, and that often in favor of some other church than the Presbyterian. Our Holland and Scotch and American Presbyterians sell out to Norwegian Lutherans, or German and Irish Romanists. Many of our churches have thus been weakened, some almost obliterated. This year there are no church organizations, and very few in the future. Nearly every available point has been occupied, and some that are not available. A few really hopeful ones might be held for Presbyterianism and the Lord, if the Board of Home Missions would see with our eyes and distribute with our hands.—How can progress be expected, when friends, foes, and circumstances unite on the one word *retrenchment*?

The venerable Joseph Butler dies this year, in a ripe old age, after years of quiet waiting, having by will bequeathed all his property first to the use of his wife during her lifetime and at her decease to the Presbytery of Winona. Mr. DeVoe was also called home, in the vigor of meridian manhood, only a few months subsequent to his pastoral installation. Of both we echo on earth, what we believe they heard in heaven, "Well done, good and faithful servants; enter into the joy of your Lord."

Mr. Craven was slightly demitted from the ministry—Presbytery forbade him the exercise of ministerial functions in the bounds of St. Charles church, and advised him to emigrate; but the man, having vowed subjection to his brethren in the Lord, resolved that they were out of the Lord, remained and went on as usual, and so helped to kill and bury Presbyterianism in that community. His subsequent espousal of Beekmanism was not an unnatural result. His full suspension from the Presbyterian ministry followed in due course of time. The fall was slight.

Bro. Ward this year begins labor at Owatonna as Stated Supply.

Several churches enjoyed seasons of religious interest—Rochester, Albert Lea, Caledonia, Stewartville. The additions to all the churches amounted to 200, the baptism to 99.

In the matter of Higher Education, Presbytery adopted, September 28, the following resolution—"That Synod be overtured in reference to the importance of taking steps, as soon as practicable, with the view of securing an institution of learning within the bounds of Synod, and to be under its control; such as shall meet the wants of the church and of sanctified learning, in this important part of the Northwest." Had this sentiment met with earnest sympathy in the other Presbyteries, particularly that of St. Paul, it would not have required that thirteen years more must elapse before this resolution grows into the fact of two established Colleges. But Father Thompson was gone, having taken letters of dismission from Presbytery to the General Assembly and Church of the First-born in heaven.

W. W. Eastman, leaving Austin in debt, follows Whallon in the Kasson church and after one year of moderate labor, follows his example in leaving irregularly and sending back a request for an undeserved letter of dismission. Whereupon a committee of investigation was appointed, who instructed the Stated Clerk to issue the certificate of dismission, "accompanied with a private letter of admonition." For Presby-



tery is long suffering and merciful, wonderfully ready to forgive.

Rev. Edward H. Sayre, having just returned from foreign missionary work in India, began home mission work in this Presbytery in the latter part of 1871, supplying the churches of Eyota and Chester, and Claremont and Ripley, on alternate sabbaths. With the two latter churches he continued to April, 1875. In this year (1872) he was received to membership in this Presbytery by letter from the Presbytery of Allahabad.

### 1873.

Ordained this year, David W. James, Wm. S. Holt. Mr. James is laboring at Caledonia and Hokah. Mr. Holt goes to China to engage in foreign missionary work, which he continues with great efficiency for ten or twelve years. He is now laboring in the Gospel with the Chinese on our Pacific coast.

Alex. S. Foster is received by letter, and installed pastor of Austin church. W. E. Honeyman and J. T. Killen are dismissed. J. L. Howell, stated clerk since the reunion, is dismissed, and is succeeded in office by Maequesten. H. A. Newell is received by letter, and succeeds Mr. Killen at Rochester.

On account of extent of territory, inconvenience of traveling, and high railroad fares, the brethren came almost unanimously to the opinion that it would be better to make two Presbyteries out of the one. An overture to this effect was accordingly sent up to the Synod of Minnesota, and that body took action as desired, dividing the Presbytery by a line running east and west along the north line of the counties of Houston, Fillmore, Mower, and Freeborn. The southern portion, with Faribault county added, was called the Presbytery of Southern Minnesota, the other part retaining the name of Winona. (The counties of Rice and Waseca were added.) The two streams, thus formed from one, flow on side by side, forming an island two years long, and then in 1875 unite again unto this day. While separated they seemed as "two little flocks of kids, while the Syrians filled the country."

### 1874.

This year, Rev. J. C. du Bruyn Kops, returning from foreign missionary work in Africa, begins labor at La Crescent and Brownsville. D. W. James at Hokah and Cale-

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donia—S. D. Westfall at Fremont—J. H. Carpenter at Lanesboro and Richland.

The church at Waseca was this year finally consigned to the Congregationalists, a la Denominational Comity, which as a rule works only one way. From Winona almost a Presbytery-ful of ministers are dismissed—Sulzer, Todd, Funk, Ainslie, Hunter, Howell, Merritt. No wonder the few that were left in loneliness began to desire re-union with the brethren of Southern Minnesota. Our lamented Bro. Howell, honored and loved by all, almost crazed by the sudden loss of wife and daughter, removed from Chatfield to Lake City, and thence to Bloomington in the Presbytery of St. Paul, where, after a few months of faithful labor, he died by his own hand.

Four of the churches report the study of the Catechism in their Sabbath Schools. Alas for the rarity!—Jacob Schaedel is ordained.—The pastoral relation of Rev. Alex. S. Foster to the church of Austin is dissolved, and he is dismissed to another Presbytery.—Theophilus Lowry is released from his pastoral relation to Sumner, and taken to his everlasting rest.

Elias Thompson was received as a member of Southern Minnesota Presbytery and began labor as Stated Supply of the church of Le Roy. Four years he continued, preaching and pastoring, with ability and success, bearding the lion of infidelity in its den, holdly if not always wisely. In the Free Conversation on the state of religion in the churches, he usually prefaced his remarks thus: "I come from Le Roy, where Satan's seat is." Yet Le Roy to-day, partly no doubt from Mr. Thompson's labors, will compare favorably with most other towns of similar growth.

Bro. Carpenter returns to us this year, and takes charge of the churches of Lanesboro and Richland Prairie. As to his work there, take an extract from his own pen:—"The now sainted Dike Hall was a great help, (in the church) Superintendent of the Sabbath School, and most interested in all things. A Baptist for years, he afterwards joined us, and was an Elder. The organization grew some, but a town of eighteen saloons and a thousand inhabitants is not very encouraging. However, a Norwegian boy, clerk in a store, came to our Sabbath School, and finally joined the church. He thought he ought to study for the ministry, so you remember we received him as a candidate, at that meeting at Chatfield, (when we prayed that the grasshoppers might leave—and they left, forever, so far,) and sent him to Wabasha."



Briefly—his stay at college was short—his father did not wish him to waste his life as a preacher—he engaged in clerical business, was married after awhile, but was always earnest in church and Sabbath school work. And now, after faithful private study, licensure, and ordination, we find him as Rev. C. C. Christianson, of the Riverside Mission church, Minneapolis. “If this were all,”—continues Bro. Carpenter—“the Lanesboro work were not in vain.”

### 1875.

Mr. Ward has been for a year doing good work under difficulties at Owatonna; but now leaping from the frying pan there he alights in the fire at Kasson. The little band composed of discordant materials and demoralized by the stampedes of Whallon and Eastman, could be only with difficulty held together. The vineyard had to be cleaned, pruned, propped, inclosed, and brought into fruit-bearing order. Many a younger man would have abandoned the field. But Bro. Ward was patient, hopeful, faithful, able and wise. In his administration and in his preaching, “mercy and truth met together; righteousness and peace kissed each other.” It required time to reform and rebuild the church upon a true scriptural basis and in Presbyterian order; but the Lord has kept him there and blest his work. Now in the thirteenth year, after all the depletion of numerous removals, he has a solid, active church, and almost self-sustaining.

The following extract is taken from the minutes of South Minnesota Presbytery, adopted September 29th: “The Committee on Minutes of General Assembly presented a Report of which the following is an outline: 1. The Bureau for Vacant Churches and Unemployed Ministers is too far away to be of any use to us. We could find men to supply our vacancies, if the Board of Home Missions could commission them.—2. The Denominational Comity paper is practically a dead letter in this region.”—Had it died earlier its sins had been lighter. And if in the first item the record had read, “Unemployed Churches and vacant Ministers,” the plain truth would have been told for numbers of both.

Winona receives W. S. Wilson, returned again, and J. M. Pryse, who becomes Stated Supply of Lake City. J. M. McCauley is received as a licentiate in the early part of the year, ordained the first of July, and supplies the Owatonna church one year, after which he goes to Siam as a Missionary. Mr. Schuette is dismissed.

Dodge Center, alias Dodge City, is disbanded, and its

members sent to Congregational Communion, Denominational Comity as a rule working that way. Our Presbytery has usually found the Congregationalists very convenient, like the baskets in the scriptures, gathering up the fragments that nothing be lost.

R. S. Armstrong was received by the Presbytery of Southern Minnesota and called to supply the church of Wykoff, formerly known as the church of Fillmore. Brethren Kops and Kiehle were dismissed.

The church of Minnereka, alias Lyle, was disbanded.

Rev. S. F. Drew united with Southern Minnesota Presbytery and entered upon a five years' supply of the church of Preston. His work there was well and ably done, and the church grew under his ministry. Not confining himself alone to the Preston congregation, he preached regularly and often in other accessible neighborhoods, to the edification of Christians, and it is believed to the salvation of souls.

S. H. Murphy, having returned from some years of Missionary labor in Africa, is invited to supply the church of Chatfield. After three years diligently and acceptably spent here, he hears again the earnest pleading of the children of the dark continent, and leaving his family here, he goes a second time to carry the word of life to Africa. Two years were spent in this second mission. He then returned for permanent work in America. In 1884 he is called again to the church of Chatfield, and duly installed as their last pastor. May he long be last!

After two years' trial, both Presbyteries became convinced that one, larger and stronger, would be better than two so small as to be hardly workable. They joined in an overture to the Synod, requesting reunion, which was accordingly ordered by Synod, October 2d. The Presbytery of Southern Minnesota was disbanded, and drops out, to appear no more. Its ministers and churches, except those in Fairbault County, are added to the Presbytery of Winona to this day, probably for all days. The first meeting of the newly constituted Presbytery was held on the same day.

## 1876.

The next meeting occurred at Preston, beginning April 4, 1876. From the report of the Home Mission Committee presented at this meeting, we extract the following sentences;—"The ecclesiastical year now closing has been more than usually blessed from the great Head of the church. None of our churches, so far as we know, have had less than usual



prosperity, while several have been remarkably strengthened by precious revivals. The following places have been among the most favored in point of spiritual outpouring:—Fillmore, Preston, Richland, Rochester, and Albert Lea." Two hundred and forty souls were added to the churches during the year, and one hundred and twenty-five baptized. This was the high-water mark of our Presbytery.

Brethren received were John Moore, D. D., John Leierer, George Ainslie.—Dismissed, R. S. Armstrong, Jacob Schaedel, F. R. Morton, E. H. Sayre.

Presbytery adopted a resolution condemning promiscuous dancing, another strongly recommending unfermented wine for sacramental purposes.

Ebenezer church was organized November 21.

Rev. Harvey Wilson supplies the churches of Wykoff and Washington.

Dr. Moore remained with us in the active work of the ministry but a brief space, yet long enough to accomplish good, to demonstrate his superior worth, and to endear himself to all acquaintances. In his subsequent sickness, protracted and distressing, he has the prayers and sympathy of all the Presbytery.

## 1877.

Mr. Carpenter goes to Hokah and La Crescent—Mr. Macquesten retires from Winona, and is succeeded by Rev. W. D. Thomas.

Rev. Harvey Wilson is received to membership in the Presbytery.

The Trustees of Galesville University having made overtures proposing to us partnership in that Institution. Presbytery, after due consideration, still hoping for something at home, declined to undertake responsibility in the management of the University.

For several years previous to this date, the western portions of the state suffered immensely from the devastations of locusts, usually called by the inhabitants of the region grasshoppers. The plague grew worse year by year; great numbers of the early settlers were driven away, and the remainder reduced to poverty and distress. The locusts were advancing each year further eastward, and gaunt famine threatened the country. Christians and ministers of every denomination began to feel the necessity of calling for help from God, who sent and removed the locusts of Egypt. This Presbytery in the autumn 1876 united with other religious

bodies in a petition to the Governor of the State to appoint a day of fasting and prayer for the removal of the curse. The Governor complied, and by proclamation set apart Thursday, April 26, 1877, as a day of humiliation and prayer to Almighty God for deliverance from the dreadful and growing scourge. Our Presbytery, in regular session at Chatfield that day, observed a portion of the day in devotional exercises appropriate to the occasion. The day was observed by the churches throughout the State, of every denomination. The enemies of Religion meanwhile were mocking—“*the idea of praying the grasshoppers out of the State!*”—They ridiculed the Governor’s proclamation, in the newspapers. They predicted failure and confusion to the churches.—Now for the sequel. A heavy snow-storm occurring late in April, near the day of prayer, after vast number of the locusts had been hatched, destroyed untold millions of them. Those that were hatched later seemed demoralized. Instead of consuming the growing crops, they fell to devouring the weeds, and many a wheat-field was brighter and cleaner than ever before. And just as the grain was about to enter upon the golden ripening, when many a farmer expected his crops to go down before the hungry swarms, the whole country was cleared of them at once, as mysteriously as they came. Their flight was mostly unobserved, and whither they went was never known. And the Lord’s people were not put to confusion. The skeptic still asks, “What had prayer to do with it?” We may not know all, but this much we know—Christians prayed, infidels mocked; God heard both the praying and the mocking, and the locusts vanished. There is the picture—Christians kneeling and lifting up hands to heaven in supplication, the skeptic pointing the finger in ridicule, overwhelming millions of grasshoppers flying away in clouds, and the land filled with finest of wheat. For the harvest of that year was abundant.

On the 10th of July, a called meeting was held at Chatfield, to dismiss J. M. McCauley to Siam. and S. H. Murphy to Africa. In the midst of solemn and impressive ceremonies, the following resolution was adopted: “Whereas, Jehovah in his providence has called Bros. McCauley and Murphy, the first for the first time, and the second for the second time, into the Foreign field, therefore, Resolved, that this Presbytery desires to express, and to put on record, its sense of the honor which God has put upon this Presbytery through the calling of these brethren, and the deep sense of our loss in parting with them.”



Mr. McQuesten's pastoral relation to the church of Winona was dissolved, August 28, and he was afterwards dismissed.

Rev. C. O. Thatcher was received by letter, having already assumed charge of Owatonna. J. W. F. Roth was received for the church of Ebenezer. And W. J. Weber a licentiate for Caledonia.

Rev. J. M. Pryse, of Lake City, who had for a year or two past, given his church and the Presbytery great trouble, on account of indulgence in morphia and its resultant intoxication, is finally dismissed.

The church of Taopi was organized, May 10, by Thompson and Abbott. The church of Manchester was organized, October 7, by Mr. Abbott and the session of Albert Lea.

W. J. Weber was ordained, October 10. After remaining a short time at Caledonia, he went to Lake City. The next year he left that church in trouble, was dismissed by letter, and in a year or two more abandoned the ministry for the practice of law.

## 1878.

This year is marked by the large number of additional members received. They are A. W. Benson, F. P. Dalrymple, John C. McKee, E. N. Raymond, W. D. Thomas, J. D. Todd, George Williams, J. N. Williams, Samuel Wyckoff—nearly a Presbytery in a year. And another, W. G. Westervelt, is received as a licentiate, and afterwards ordained. *Sed cui bono?* Not a single one of them all is a member of our Presbytery to-day. Rolling, rolling, rolling! The doctrine of the perseverance of the saints seems not to apply to ministers.

Mr. Benson serves the church of Stewartville a short time. Mr. Dalrymple takes the Chatfield church; Mr. McKee, Washington; Mr. Raymond, Le Roy; Mr. Thomas, Winona; Mr. Todd, Oakland and Woodbury; George Williams, Lanesboro and Richland Prairie; Mr. Wyckoff, Lake City; Mr. Westervelt, La Crescent and Caledonia.

The church of Sumner is changed in place and name to Oakland, and Bro. Todd, during three years faithful ministry there, builds a commodious house of worship, and receives a goodly number of additions to the church-membership.

Rev. Harvey Wilson's pastoral relation to Wyckoff and Washington is dissolved, and he is dismissed. Rev. Elias Thompson is also dismissed, and retires from "where Satan's seat is," to some better place.

1879.

Among the first records of Presbytery for this year, we find a grateful recognition of the Divine blessing upon many of the churches. "From the reports which come up from all the churches and out-stations, we have abundant reason for encouragement in our work, and thanksgiving to the Great Head of the church for His great mercy and abundant blessing upon our labors. Though it has been a year of unusual stringency in financial matters, yet the spiritual interests and life of the church have been especially cared for, and more than usually prosperous. With very few exceptions there have been refreshing showers throughout our bounds, giving life and health and renewed hope; while in many there have been gracious revivals, which have borne abundant fruit in the awakening and conversion of precious souls." The reported additions to the churches amounted to two hundred and seventy-four; baptisms, one hundred and five.

But the bright morning of the year was clouded before nightfall—before noon even. Imprudent conduct on the part of Rev. George Williams gave rise to scandal affecting his reputation in the Richland church, and spreading widely. At his request Presbytery met at Lanesboro, July 3d and 4th, to investigate the matter. After a tedious and painful investigation, resolutions were adopted severely reflecting upon Mr. William's conduct, admonishing him accordingly, yet not suspending him from the ministry. But his usefulness in that community was ended. He soon removed westward; and when he requested a letter of dismission, Presbytery directed the Stated Clerk to furnish the letter and to forward at the same time a copy of the resolutions above mentioned to the Stated Clerk of the Presbytery to which Mr. W. was dismissed.

Rev. J. W. F. Roth, Jun., is received by letter and becomes pastor of the church of Ebenezer, in place of his father, who returns to Europe.

Rev. Augustus Busch comes to us a second time — this time to stay — and again is installed pastor of the German church at Winona. Too much can hardly be said of the patience and perseverance of this faithful, toiling brother. Uniformly recommended to the Board of Home Missions by Presbytery, with earnest request that the full amount of application be granted, the application uniformly cut down



by the Board notwithstanding, Mr. Busch has worked on for nine years for the Lord's sake and of the church.

Dismissions this year: Messrs. Roth, Sen., Weeber, and Leierer.

## 1880.

Dismissions this year, C. O. Thatcher, Thos. Burnett, A. W. Benson, Geo. Williams, W. G. Westervelt. Thus we begin to lose already the numerous accessions recently gained. The leaves of spring fall with the early frosts of autumn. The plowman looks back, and the plow stands rusting in the half-turned furrow.

Only one is received by letter, Rev. A. H. Kerr. The Bethel church is organized by Bro. Roth, Jun. Burnett, after a ten years' faithful pastorate at Oronoco, retires, and is followed by W. C. Beebe, for one year.

For a year or two the question of a Presbyterian College had been considered with renewed interest throughout the state, and especially in the meetings of Synod. At the spring meeting Presbytery resolved unanimously to overture the Synod, at its next meeting, recommending Albert Lea as the most suitable place for the location of the college. But it seemed otherwise to the Synod. By a very decided majority afterwards made unanimous, Synod voted to accept the propositions of the trustees of Macalester College, adopting that as Synod's college for young men. At the same meeting—October 1880—the synod resolved to found at Albert Lea a college for young women, and appointed a committee to inaugurate and prosecute the work, and appointed the Board of Trustees for incorporation. The result is a flourishing institution at Albert Lea, for the higher Christian education of young women, under the control of the Synod of Minnesota.

With reference to the recent organization of a Congregational church at Stewartville, in our house and without our consent,—and anent Denominational Comity, (as a rule working only one way,) Presbytery adopted the following resolution:

“Resolved, That a paper be prepared to be transmitted to the Congregational Association of Owatonna, assuring the members of that body, that in the view of this Presbytery, the Congregational Council violated the implied terms of comity in vogue in this state between the Presbyterian and Congregational churches, in the matter of organizing a Congregational church at Stewartville, without consulting the Presbytery having jurisdiction over said field, and that

while Presbytery does not propose to interfere further in the matter, we wish it to be known that such conduct does not meet the approval of Presbytery; and we trust the Association will see that it shall not be repeated in the bounds of this Presbytery."

It seems to have been forgotten that Denominational Commity, except in one direction, had long been a dead letter.

## 1881.

This was a year of quiet work and moderate progress. No revivals were reported. And the entire additions to the churches amounted to only seventy-nine.

Wm. C. Beebe and J. A. McGowan are received; and John C. McKee, W. D. Thomas, S. F. Drew, and J. H. Carpenter, are dismissed. Mr. Beebe supplies the church of Oronoco, and Mr. McGowan settles at Owatonna, where he is installed, June 26, 1883.

Mr. Thomas retires from Winona after three years most diligent service, during which he has built a commodious and beautiful addition to the church, and received a considerable number of additions. For a whole year, this pulpit was vacant, except as filled by occasional supplies, and the church sustained serious loss, more doubtless than was outwardly apparent.

Mr. Drew retires from Preston after a faithful and successful pastorate of six years. Seventy members were added to the communion of the church, nearly all on profession of faith. If the church had retained Mr. Drew, and maintained the unity of the spirit in the bonds of peace, it would doubtless today have been among our foremost churches. But he withdrew, and they without Drew have passed through many changes and discouragements. God has now sent them a faithful minister, who, if they will keep him and labor with him in the gospel, will build them up with the blessing of God.

## 1882.

On the first day of January, 1882, comes Rev. F. W. Flint, as Pastor Elect, to Winona, successor to W. D. Thomas. Mr. Flint served the church two years with much zeal and fidelity.

The additions to Presbytery this year were the following names—F. W. Flint, J. E. Beecher, N. C. Greene, C. A. Hampton, Preston Barr, and W. H. McDougall; all of whom, on restless wing, had flown away again in less than four years.



Mr. Barr and Mr. McDougall were received as Licentiates. Mr. Barr was ordained, April 26.

Mr. Beecher took the Washington church; Mr. Barr, Lanesboro and Henrytown; Mr. McDougall, Preston. Mr. Greene goes to Oakland and Woodbury, where he labors two years with great acceptance. Many of his friends think he should have remained with that people, whom he was encouraging and building up.

Messrs. Beebe, Todd, Newell, and Barr, were dismissed.

Seldom has this Presbytery sustained so great a loss as in the departure of Mr. Newell. His pastorate with the Rochester church had continued through nine years. At first, as a condition of his coming, he required the church to become self-sustaining. And such it has been ever since. His preaching was the Gospel of Christ, the pure word of God, which he expounded and applied with great power and much success. The church grew in numbers, in compactness and strength, under his ministry. And it was under universal protest and regret that he retired. One hundred and thirty-two communicants were added to the church during his ministry. He was succeeded by Rev. C. A. Hampton, who was installed pastor, October 25.

## 1883.

Dismissions this year: J. E. Beecher, N. C. Greene, Sam'l Wyckoff. Bro. Wyckoff's labors at Lake City were highly appreciated by the people and greatly blest of God. There was always a tenderness and unction in his preaching that went to the soul. He seemed to dwell in the very presence and grace of Jesus. His departure was much regretted.

The church of Taopi, reduced almost to nothing by removals, is this year disbanded. No Denominational Comity in the case.

Rev. Faber Byllesby begins pastoral labor at La Crescent and Hokah.

Mr. McCahan comes to Caledonia, but as he never united with us, Presbytery will not be held responsible for him.

One, who for the present shall be unnamed, appears on the floor of Presbytery this year, coming from a part of our territory where he had introduced himself a few months before and commenced preaching. Concerning whom it may as well be frankly confessed, Presbytery blundered. It soon became known to us that he was under suspension from the ministry by another Presbytery; but he was already actively

at work among us, with much acceptance apparently; he insisted meanwhile that injustice had been done him by his former Presbytery, and so he was permitted to continue his work on probation. He was afterwards dismissed to this Presbytery under suspension, received by us and restored to the ministerial office. In the meantime rumors were not wanting of his occasional relapse into the sins and dissipations for which he had been suspended. These rumors increased apace, and when a cloud was evidently rising, the cautious man retired with long strides. That he was active and energetic in his way, cannot be denied. People flocked to hear his eloquent speaking. But his preaching stood not in the power of God, but in the wisdom of man. No prayer meetings were held, no sacraments administered, with one exception, no souls converted. On the contrary, the hands of the wicked were made strong, their mouths filled with laughter, and great occasion was given the enemies of the Lord to blaspheme. The region of his operations has been burnt over, and his successor will find trouble. One sinner destroyeth much good. We of this Presbytery have been verily faulty in this matter.

Mr. T. H. Allen comes to Preston as a licentiate, in November, succeeding Mr. McDougall, and was ordained and installed pastor of the church, February 26, 1884.

### 1884.

Rev. Christopher Smith unites with Presbytery this year by letter, and labors two years with the churches of Washington and Stewartville. During this time he secures the improvement and completion of both houses of worship, at considerable expense, and has them formally dedicated to the worship of God.

Rev. Faber Byllesby is received by letter, and continues to supply La Crescent and Hokah.

Rev. John W. Ray is received, and labors very successfully for two years at Lake City.

Rev. S. H. Murphy comes to us a second time, and the second time accepts a call to Chatfield, over which church he is duly installed November 11. We hope, and his people hope, that this will be the last time he shall ever be installed over that church—or any other.

Rev. Sipko Rederus was received by letter, and afterwards, November 4, installed pastor of Ebenezer church.

Mr. R. J. Thomson was received as a Licentiate, and afterwards, December 19, ordained and installed pastor of



the church of Winona unto this day. His work here has been greatly blessed, and much good has been accomplished already, though only about one eighth of the full time of his pastorate has yet passed. The next historian will have more to say in recognition of his most faithful and able services.

R. B. Abbott, after a fifteen years' pastorate with the church of Albert Lea, resigns that position to accept the Presidency of Albert Lea College: and is succeeded in the church by Rev. J. C. Irwin, D. D., who continues to this present. Both the church of Albert Lea and the Presbytery count themselves happy in Dr. Irwin's coming. As a Presbyter, wise, prudent, and greatly helpful; as a preacher, remarkably clear and logical in the exposition of God's Word, with great power pressing home the truth upon the heart and conscience of every hearer, converted or unconverted; his ministry has been and must continue blest of God.

A new church was organized at Canton, with twelve members, on the 29th of June, by R. B. Abbott and Elder Dawson, of Henrytown, and Elder Fellows, of Lanesboro.

Rev. E. N. Raymond retires from Le Roy, after six years of diligent service.

Rev. F. E. McGillivray is received to membership in the Presbytery by letter from Northumberland, England. His field of labor is Claremont.

### 1885.

Presbytery this year loses four ministers by dismissal, and one by death. Christopher Smith, F. W. Flint, F. P. Dalrymple, and T. H. Allen, go to other fields of labor; and our beloved Brother Ainslie ceases from labor and enters the everlasting rest. Mr. Allen's departure was irregular. Installed pastor of the Preston church, where his labors had been highly acceptable and much blest, he left without permission of Presbytery or dissolution of his pastoral relation. Presbytery put on record their solemn condemnation of the irregularity, while granting him a letter of dismissal.

Two new members are received—W. C. Smith, who takes the churches of Oakland and Woodbury; and F. G. Weeks, who comes as a Licentiate, and is afterwards ordained, Nov. 3, and becomes Stated Supply of the church of Le Roy.

### 1886.

Rev. Wm. B. Williams, who had taken the Oronoco church in November previous, was received as a member of Presbytery.

Phillip Matzinger, Licentiate, began as Supply to the Preston church also in November previous. He was received and ordained, April 1. Within a year he retired, much to the regret of the church.

Rev. Robert E. Anderson is received, and enters upon the pastoral care of the Owatonna church, where he still remains, faithful, devoted, successful, and beloved by his people. The church is growing under his ministry, giving him reason to anticipate the joy of the final harvest in glory.

A blessed revival occurred in Le Roy, which resulted in the addition of thirty-six members to Bro. Weeks' church. And yet he was not happy, but left the next year.

Rev. Mr. Kops, after twelve years' absence, returns to us this year, and takes the church of Fremont, recently made vacant by the departure of Mr. Westfall. Mr. Kops is with us still, doing good and faithful work. Our prayer is that when his labor is done, his body's final resting-place may be in the bounds of this Presbytery.

Rev. Willis Lord, D. D., unites with us this year, and for a time most acceptably supplies the Rochester church, after Bro. Hampton's failing health obliged him to rest.

Rev. Matthew B. Lowrie also unites with us by letter, takes the church of Lake City, where he still labors, though under much discouragement occasioned by financial depression of the place, removal of members, and the recent destruction of the church building by fire.

A joyous and memorable occasion was the celebration, on the 17th of February of the quarter centennial anniversary of the church of Rochester. It was a land-mark, an Ebenezer, never to be forgotten by those who participated in the grateful services. Among many grounds for gratitude to God, this must have been prominent in their thought, that they had uniformly been blest with wise and faithful pastors, without one exception. Only one shadow darkened the brightness of the glad day—the enforced absence of their beloved pastor, Mr. Hampton, on account of failing health. One item of whose work is especially worthy of record here. When that terrific tornado devastated the city in 1883, the church building was almost ruined. Mr. Hampton proved another Nehemiah sent to repair the Lord's house. While many were despondent, by his enthusiasm he soon raised in the congregation \$2,000, by the prudent outlay of which the church was made better and more beautiful than ever before.



But increasing feebleness compelled Mr. Hampton to relinquish his pastorate, and the relation was dissolved this year, '86. He retains his connection with us, though living without our bounds.

## 1887.

We come to the closing year of this history, the thirty-second since the organization of our earliest churches, the thirtieth since the formation of a Presbytery in this region.

Early in the year, Rev. S. J. Boyd is received and installed pastor of Preston church. His ministry there has been most diligent and faithful, and already is beginning to bring forth fruit,—a fitting sequel to the pastorates of Kiehle and Drew.

Rev. Charles Hudson Smith unites with us, having already been called to the church of Rochester—a church which makes no mistakes in its calls. His work and his appreciation by his people already indicate a long and successful ministry, worthy to be numbered with the able and faithful ones gone before.

John Allison, W. B. Williams, and F. G. Weeks, were dismissed, each going to seek congenial work elsewhere. We shall hear from them all again, variously.

A most notable movement made this year, and doubtless one of the best movements ever made by this Presbytery, was the employment of Rev. D. A. Tawney as Pastor-at-large for all the vacant churches in the bounds of Presbytery. Both the pressing need for such a work, and Bro. Tawney's exceptional fitness for it, give great encouragement for its prosecution. Already, in one year, excellent fruits begin to appear. It is a work of exposure and great labor; but if the good Brother can have patience and strength, and can read his title clear to remain in it, the opportunity for doing good, and accomplishing a noble ministry, and securing the highest reward, is superior to that of any other pastorate in the Presbytery. We have now no vacant churches. The question of Presbyterial oversight and supply of feeble churches is *solved!*—No more vacant ministers nor unemployed churches.

The church of Manchester, organized ten years ago by Mr. Abbott, and regularly supplied by him in addition to his regular work as Pastor of Albert Lea, is this year transferred to the Congregational communion. This was done with entire harmony and good feeling by all parties concerned—no Denominational Comity nonsense about it. The change was made, not because the church members were dissatisfied with Presbyterianism, but because they despaired of securing

aid from our Board of Home Missions in the support of a pastor.

Ralston D. Irwin, who while a student in the seminary had supplied the church of Le Roy through the summer of '85, was licensed, May 3d, of this year, '87. After four months of highly acceptable labor at Mankato, he was ordained, Aug. 31st. Very soon afterwards he went to Zacatecas, Mex., under appointment of our Foreign Board. There his wife's health failed, and his own partially, and he was obliged to relinquish his mission and return homeward. Before he reached us here, the Good Father above called him homeward, heavenward. Only his body reached his friends for burial in Albert Lea. He was a young man of superior intellect, of ripe scholarship, of earnest consecration, of great promise. He had but barely looked from the top of Nebo over the land to be possessed for the Lord, when the vision melted away into the heavenly possessions, and he was by the grace of God, crowned with victory, early achieved.

The last work done by the Presbytery was the re-organization of the church of Austin, 13th of December last. Eleven new members were received, two or three of the former ones holding over. At the same time Rev. D. P. Grosscup was received by letter as a member of Presbytery, and settled as stated supply of the Austin church.

"Now thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing; to the one, a savor from death unto death; to the other, a savor from life unto life. And who is sufficient for these things? For we are not as the many, corrupting the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."







*Stephen Miller*

GOVERNOR OF MINNESOTA



American Bank Note Co. New-York.

(State of Minnesota)  
**EXECUTIVE DEPARTMENT**

St. Paul, Dec 3<sup>d</sup> 1864

Rev'ds George Ainslee,  
and Sheldon Jackson.  
Rochester, Minn.,  
Gentlemen,

I respectfully acknowledge the receipt  
of your communication, announcing the approbation  
of your citizens assembled on the 24<sup>th</sup> ult, ~~for~~ the recog-  
nition of the Savior of the world, in my thanksgiving  
proclamation.

As my only hope for useful living, tri-  
umphant dying, and eternal rejoicing is centered in  
the cross, I could not have been true to myself  
or to the occasion had I omitted such recognition  
of the "great Mediator between God and man."

Regretting that my daily walk does not more  
fully illustrate these professions and soliciting for my  
self, the State which has honored me, and the Union  
of our fathers, the prayers of yourselves and all  
the faithful.

I am,

Very truly,

your friend.

Stephen Miller





# BOARD OF DOMESTIC MISSIONS.

## MISSION ROOMS,

No. 910 Arch Street, Philadelphia.

*Corresponding Secretary*—Rev. T. L. JANEWAY, D. D.

*Treasurer*—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 910 Arch street, Philadelphia.

CONTRIBUTIONS should be sent to the Treasurer; or, if more convenient, to

WILLIAM RANKIN, JR., *Mission House, 23 Centre street, New York.*

We take great pleasure in publishing the following succinct account of one of our Western Synods, prepared by their authority, and sent for publication. We have studied, through the aid of a State document, the statistics of Minnesota, and they are almost fabulous. The marvels of its resources, to be developed, are immense. Its geographical position, its basin, from which flow the great rivers of the continent—the Mississippi, the St. Lawrence, through the Lakes, and the Red River of the North,—emptying into Hudson's Bay,—all head in this wonderful State. Its climate of unsurpassed salubriousness, its fertility, make it the most interesting State in the West. The appeal is before the churches: Shall we send, or shall we not send? There are those who say, *send me*. But the Board lacks the means, she struggles to maintain her position, and keep afloat the vessel in which such hopes are embarked. May God give our people grace to measure their responsibility and awake to the privilege. How many could sustain a missionary by individual contributions? How many of those, whom God has prospered, could make this spiritual investment more glorious than any outlay in broad acres or wonderful water-powers?

The present is a most important crisis in the history of our work in this Synod. Shall we be permitted to go forward and enlarge our efforts for the extension of our church in this land? Shall we be able to occupy the many interesting fields that are, from time to time, opening up and inviting us to enter them? Shall we be able to

retain the ground already occupied? or, shall we be compelled to retrench? These are questions about which we have all thought. The answer to them will, doubtless, depend very much upon the result of the dark and mysterious dispensation of God's providence, which enshrouds our beloved country, and, especially, a portion of our Synod, in gloom. Much will also depend, on getting the church at large to realize the importance of our Synod as a field for missionary labour, and the necessity of earnest and persevering efforts to occupy it.

Some very prominent ministers in our church, unless we are misinformed, are opposed to extending the work of Domestic Missions, until we have more firmly established the churches already organized. "Let us supply our vacant churches," say they; "erect houses of worship and parsonages, before we add to our church organizations." It is evidently the duty of the church to build up what she has commenced. But shall she stop here? "As the Star of Empire makes its way westward, shall the Presbyterian Church fail to follow her sons and daughters to their new homes, and plant, by them, her glorious banners? If so, she will manifestly not be true to her history; and she will not be doing what she is abundantly able to do. She is able to finish what she has commenced, and, at the same time, extend her labours to the regions beyond." She has the means and the men, and we have charity to believe that she has sufficient love for our blessed Master, and his glorious kingdom, to do all that is required of her, if she can only be made to feel that her men and means are needed. It is most important, therefore, that she should have a knowledge of the importance of our field and our wants. We cannot hope to reach the ear of the church at large by any communication made here only; yet, if we can ourselves be made to feel the importance of this matter by the presentation of facts, something will be gained—and to these we now ask attention.

### *The Extent of our Territory.*

The Synod of St. Paul includes the whole of Minnesota, that part of Dakota Territory situated on the Red River of the North, and the portion of Northwestern Wisconsin, included in the bounds of the Presbyteries of Chippewa and Lake Superior. The State of Minnesota alone contains an area of 86,500 square miles, which is only about 500 square miles less than the States of Pennsylvania and New York united; and this State is only about two-thirds of the extent of our Synod.



ORGANIZATION OF THE FIRST COUNTY SUNDAY-SCHOOL ASSOCIATION IN MINNESOTA—WINTER SCHOOLS—A COMPREHENSIVE RESOLUTION—GETTING READY FOR THE SPRING CAMPAIGN.

**T**HINKING that yourself and readers may be interested in knowing that Sabbath-school men are not frozen up for the winter in this "border land," I write to inform you that we have just completed the organization of the first (as far as we can ascertain) County Sabbath-School Association in Minnesota, auxiliary to the Minnesota State Sabbath-School Association.

Pursuant to a call published in our county paper, brother Rice (your missionary) and myself found ourselves performing a journey of some twenty miles with the thermometer from 18 to 20 degrees below zero.

Upon arriving at the place of meeting, we were much gratified to find, notwithstanding the inclemency of the weather, some twelve or fourteen delegates from different portions of the county.

After the usual preliminaries a permanent organization was effected. The Rev. Sheldon Jackson, of La Crescent, was chosen President, and John Dorsh, Esq., of Caledonia, Secretary.

The sessions of the Convention were mainly spent in listening to reports from the various schools. For the first time five of our Sabbath-schools will live through the winter.

An interesting discussion was also had with regard to increasing the number of those attending Sabbath-schools.

The following resolution of brother Rice embodies the sentiments of the Convention:

*Resolved,* That this Convention recommend as the best means of enlarging Sabbath-schools that the school be made interesting by using lively music, by avoiding prolonged sessions, by having all its several exercises simple and brief. That scholars be made missionaries to others, and by appropriate rewards be induced to labor to bring others into the school, and that ministers of the gospel urge the importance of the work on parents and adults, whenever and wherever they shall find a want of proper interest in behalf of Sunday-schools.

Vice presidents were chosen, one for each township, whose duty it is to look after the interest of the Sunday-school in their township, report statistics, &c.

Thus you see, Mr. Editor, that we are putting our machinery in working order for the approaching busy season; marshaling our hosts for the spring campaign, and I trust that, with the blessing of God on our labors, many children in this county will have reason to rejoice in the new impetus given to the Sunday-school cause and the increased efficiency of the schools.

We all felt it good to be there; had our own hearts warmed, and I doubt not have returned to our several homes with an earnest desire to awaken the same interest in our neighbors. Yours, in the hopes of the gospel.

S. J.

## ODE ON MINNESOTA.

WRITTEN IN 1858, BY J. E. DUFFIN.

Come all you men of enterprise, that feel inclined to roam  
Beyond the Mississippi, to seek a pleasant home;  
Pray take a Pioneer's advice; I'll point you out the best—  
I mean sweet MINNESOTA, the Lilly of the West.

I've travel'd the New England States, Virginia and Caroline,  
The broad and fertile "sunny South," and thought them very fine;  
But in tropic breeze or frigid gale, my mind could never rest  
'Till I came to Minnesota, the Lilly of the West.

Our infant State her banner waves, in Democratic style,  
Though young, an example sets, though some do her beguile.  
Her sons, the bravest of the brave—her daughters are the best,  
They're the pride of Minnesota, the Lilly of the West.

Our prairies are dotted o'er with houses white as snow,  
Where nothing was but cabins, a short two years ago;  
So that's the way we do things here, enjoying it with zest,  
In lovely Minnesota, the Lilly of the West.

Our soil is rich beyond compare; we've mines of glittering gold—  
As rich, perhaps, if they were worked, as Ophir was of old.  
When Israel sought for Canaan's shore to take her final rest,  
She should have come to Minnesota, the Lilly of the West.

Just travel o'er our noble State, in the pleasant month of May,  
When nature wears her robe of green, and flowers peep into day—  
Our numerous silvery lakes abound with fishes of the best,  
In pleasant Minnesota, the Lilly of the West.

Our water powers are numerous, on river, creek and brook  
Cheering primeval forests of their dark and dreary look;  
The red man now no longer roams to scalp us and to pest,  
In the most of Minnesota, the Lilly of the West.

The majestic Minnesota flows through our lovely State,  
The Red, the Root, the Big Sioux, with Mississippi the great,  
But the Zombro's sparkling waters to Rochester are the best—  
The garden spot of Minnesota, the Lilly of the West.

Our Railroads now are going ahead, in spite of Mammon's frown,  
The iron horse will soon be heard snorting through our town;  
But let him stop at the Pacific, or Utah's curious nest,  
I'll guard my own dear Rochester, queen of the lovely West.

Italy boasts of ruins grim, where Nero's arrows flew,  
Of myrtle trees, orange groves, and skies of ethereal blue;  
But Tiber's banks, Parnassus' heights, or mount Vesuvius' crest,  
Can't wile me from my own dear home, the Lilly of the West.

Old Erin, thou didst give me birth, and education, too,  
Thou nurtur'd me while yet a babe, and I'll to thee prove true;  
Should England try to thee enslave, or thy manly heart oppress.  
Just call on Minnesota, the Lilly of the West.

But some little advice before I stop: be just, be true, be kind;  
Then our infant State will rise, and fortune on us shine,  
But if to the reverse we do, I tell you without jest,  
We'll mourn o'er Minnesota, the Lilly of the West.

ROCHESTER, September 14, 1858.



be expended upon centres of influence

ingly increase the number of new appointments and will continue to do so in pro-

been recognized by the dead chief. The young man sat still, and it was told the Agent that he was waiting to be lifted up, this being the mode of conferring the authority. As the Agent took him by the shoulders and lifted him to his feet, his comrades at the same time sprang up and gave the Indian grunt of satisfaction. The old soldier and his adherents, though mortified, then came forward and acknowledged him.

This letter has been written on my knee, and the sheet is full, and I am weary. At our next convenient stopping place I will attempt to give you some idea of the condition and prospects of these Indians, who hunt and fish around the sources of the St. Lawrence, Mississippi, and Red River of the North.

## OUR NEW YORK CORRESPONDENCE.

### SYNOD OF NEW YORK.

*Messrs. Editors*—The fall meetings of our Synods here have been unusually interesting. The Synod of New York held its sessions in the University Place church, DOMESTIC MISSIONS.

A considerable portion of the first day's session was devoted to hearing the claims of our Board of Domestic Missions, as presented by the Rev. Dr. Musgrave and the Rev. Sheldon Jackson. These brethren most ably and forcibly urged the importance of enabling the Board to occupy the vacant fields in our own land, and to sustain more adequately our faithful domestic missionaries. It will be no news to our brethren in Minnesota, but it will cheer them to be told that the brother to whom they have intrusted the task of presenting their necessities and claims to the churches at the East, fulfils his errand with great faithfulness and success. "deem our broad land for him." Mr. Jackson presented a vivid picture of the trials and privations of the missionaries "at the front," and the Synod passed resolutions recommending the Board of Domestic Missions to the churches for help to cancel its debt, and to meet the wants of our great country.

The Board of Domestic Missions has requested the Rev. Sheldon Jackson, Minnesota, who has represented them in several of the eastern Synods, to remain east a few weeks longer, in order to reach some of the churches. Correspondents will address him, until January 1st, care of the Board, 907 Arch street, Philadelphia, Pennsylvania.

### GOOD NEWS.

FREE MISSION HOUSE, 907 Arch Street,  
PHILADELPHIA, Dec. 24, 1868.

MESSRS EDITORS:—It is with great gratification and thankfulness to God that we furnish for publication in your valuable journal the subjoined extract from the minutes of the Executive Committee of the Board of Domestic Missions, adopted at a meeting held on the 21st inst.

"On the recommendation of the Corresponding Secretary, the following preamble and resolutions were unanimously adopted:

WHEREAS, The receipts of the Board, since the first of November last, have been considerably augmented, and there is reason to believe that the churches generally will continue to increase their contributions; therefore,

*Resolved*, That the Missionaries whose salaries have been reduced twenty-five per cent. since the first of July last, when a general retrenchment became necessary, shall have the same restored.

*Resolved*, That until further ordered, in renewing commissions, the Committee will grant the same appropriations that were made the year previous; if the Presbyteries should deem the same amount necessary, and provided also the fiscal condition of the Board, and the demands that are made upon the treasury, will admit.

*Resolved*, That in the judgment of this Committee, our first duty is to do justice to the Missionaries already in commission; and that in order to carry out the foregoing resolutions it will be indispensably necessary to decline, in general, new appointments.

In adopting the foregoing resolutions, the Executive Committee have certainly gone to the full extent, and perhaps beyond



present ability of the Board; relying, for God, upon the approbation and efficient co-operation of the churches—and in view of the renewed zeal which has been generally awakened on behalf of this good cause, we confidently trust that we shall not be disappointed in our expectations.

With regard to the first resolution, which provides for the restoration of the salaries which have been reduced, we would say that the amount now due will be sent to the missionaries who have reported, so soon as the accounts can be adjusted and the checks prepared; and the portion of the additional salary as it accrues will be included in future remittances, as their quarterly reports are received.

With reference to the second resolution, which provides that in renewing commissions, the committee will, in general, grant the same appropriations that were made the year previous, we would say,

1. That in order to enable the committee to do this, the churches ought to continue to increase their contributions.
2. That the churches receiving aid, should do as much as they possibly can for themselves, and not ask anything more from the Board than is absolutely necessary.
3. That the Presbyteries should exercise all proper care and discrimination in recommending appropriations to the churches under their care.

There is no doubt that thousands of dollars might thus be saved, not only without detriment, but with positive advantage to the churches which have been, some of them for many years, receiving aid from the Board—and the amount thus saved could be appropriated to many more important fields, which, if cultivated, would soon become self-sustaining and contributing; and then, from their local advantages and the extent of their populations, the missionaries would, with the blessing of God, be more useful.

With regard to the last resolution, we would say, that the committee feel that it is their duty first to do justice to the missionaries already in commission, by raising the salaries to the amount which they received prior to the reduction; because their salaries, even at that rate, are not more than sufficient for their comfortable support. In other words, it is better to sustain adequately a certain number of missionaries than to employ a large number without being able to afford them a comfortable support. As the missionaries in commission frequently unite with others in urging the Board to increase the number of their missionaries beyond their ability to provide for them, they should understand that whenever the number of missionaries is thus unduly increased it must ultimately be at the expense of those who were already in commission. For example, if fifty missionaries were added to the roll beyond the ability of the Board to support them at the existing average rate of appropriations, the committee cannot drop them from the list and leave them without any support; and so would be obliged, in order to meet their engagements, to reduce the average salary of *all* the missionaries in their employ.

But while the committee recognize it to be their first duty to do justice to the missionaries already in commission, they are not insensible to the importance and urgent necessity of being enabled to add to their number and of occupying various promising fields which are already white unto the harvest and waiting for the reapers. With our limited means, however, both of these objects cannot be accomplished. Hence the importance of guarding against the appropriation of funds to churches which might and ought to be self-sustaining, and to fields which are, comparatively speaking, unpromising; that the money thus saved may be more profit-



ably expended upon centres of influence and places where self-sustaining and contributing churches might speedily be organized. Hence also the necessity and importance of larger contributions from the churches generally, that the Board may be enabled to occupy such fields without delay. We deliberately repeat what we have heretofore published, that the churches must, in the aggregate, double their contributions to enable the Board to do the work which the interests of our church, and the claims of our country most urgently demand.

Dear brethen, beloved in the Lord, pray for, and practically co-operate with us in this great work. We are trying to do the best we can, both for the missionaries and the cause. The circumstances in which we are placed are often embarrassing—our resources are by far too limited, and we cannot do the half we desire. Nevertheless, we are thankful to God and to his people for the progress which we have been enabled to make, and are hopeful for the future.

G. W. MUSGRAVE,  
Corresponding Secretary.

## DOMESTIC MISSIONS.

### More Good News.

PRESBYTERIAN MISSION HOUSE, 907 Arch Street, }  
Philadelphia, January, 1869. }

*Messrs. Editors*—I have the gratification of being able to furnish you, for publication, more good news, as will appear from the subjoined action of the Executive Committee of the Board of Domestic Missions, at a meeting held on the 4th inst., viz:

"On the recommendation of the Corresponding Secretary, the following minute was unanimously adopted:

*Whereas*, Since our meeting on the 21st ultimo, when it was resolved to restore the salaries of the missionaries to what they were prior to the reduction, the receipts of the Board, especially those from the city of New York, have been considerably increased, therefore,

"*Resolved*, That we will correspond-

ingly increase the number of new appointments, and will continue to do so, in proportion to the increase of means furnished by the churches.

"*And whereas*, The amount placed at our disposal is, as yet, greatly inadequate to meet the demands of the Church, and the pressing claims of our vast and rapidly augmenting population, therefore,

"*Resolved*, That the churches be earnestly requested to contribute still more liberally, that the Board may be enabled to meet the reasonable and urgent demands that are made upon it; and especially that the more prominent and promising fields may be speedily and successfully occupied."

At a meeting of the Board, held on the 11th inst., the foregoing action of the Executive Committee was unanimously approved.

The present condition of the Board, compared with what it was a short time since, is a matter of special thanksgiving and praise. In less than four months the Board has been extricated from its pecuniary difficulties—the missionaries fully paid, as far as reported—all the borrowed money returned—the salaries of the missionaries restored to what they were prior to their reduction—and now the Board is able safely, though cautiously, to extend its operations.

Prosperity, however, has its perils as well as adversity; and in our present comparative prosperous condition we are liable to several dangers, which I will briefly mention, in order to secure the intelligent and efficient co-operation of all concerned.

1. There is danger of *undue* expansion, which might render the Board again insolvent, to the great discredit of the Church, and injury to the missionaries and the cause. As our means are limited, and the applications for aid so numerous, this danger is imminent, and must be guarded against most vigilantly.

2. There is danger of misapplying the funds, by appropriating them to comparatively unimportant and unpromising fields, to the neglect of others which, if occupied, would soon become self-sustaining and contributing. As it is impossible, with our limited resources, to make *all* the appointments which are applied for, both the Presbyteries and the Board should exercise a wise discrimination. This may



...asion many disappointments, and many  
...reasonable complaints, but these should  
...patiently and courageously endured  
...for the sake of the Church, and the coun-  
...cry at large.  
3. There is the danger of a partial or  
unequal distribution of the funds, which  
should also be guarded against, and, as far  
as possible, avoided. In making appro-  
priations, it is the duty of the Board to  
take into consideration the wants of the  
whole field, and to give to each section its  
proper share. If any one Synod should  
insist upon having more than its just pro-  
portion, all things considered, its demands,  
no matter how earnestly or persistently  
urged, should be firmly denied. Justice  
to other Synods and States, and to the rest  
of the missionaries, requires this; and in  
our efforts to do justice to all, we invoke  
the sympathy and support of the Church  
at large.  
4. There is danger that some may  
infer, from our present comparatively  
prosperous condition, that the Board is no  
longer in need of funds. It is true we  
have now the means of doing something  
more than we were a short time ago, but  
we are not as yet able to do any thing  
like what is needed. We are able to  
make a few new appointments, but not a  
tithe of the number required by the wants  
of our Church and country. We need  
thousands of dollars more to enable us to  
occupy numerous important fields, which  
we are invited, by the providence of God,  
to enter, and which, if cultivated, would  
speedily yield an abundant harvest.  
We have repeatedly stated that this  
Board needs an annual income of a quar-  
ter of a million of dollars to do the work  
which lies before it; and yet, during the  
first ten months of the present financial  
year, but little more than one-third of  
this amount has been received from the  
churches.  
Dear brethren, instead of relaxing your  
efforts, be encouraged and stimulated to  
greater zeal and liberality. Let all the  
churches, yet to be heard from, endeavor  
at least to double their contributions.  
Remember that there are but a few re-  
maining weeks before the close of our  
present fiscal year. Let there not be a  
single delinquent church.  
The whole land—and such a land as  
this—is before us; let us go up and pos-  
sess it, for the glory of God and the salva-  
tion of millions of immortal souls.  
G. W. MUSGRAVE, Cor. Secretary.

For the Presbyterian.

## PRESBYTERY OF SOUTHERN MINNE- SOTA.

This Presbytery held its annual meet-  
ing at Owatonna on the 10th and 11th  
insts.

The attendance was large, and sessions  
of unusual interest, a large portion of the  
time being given to devotional exercises.

The Rev. D. C. Lyon and elder D.  
Baldwin were appointed commissioners to  
the next General Assembly.

The General Assembly was overtured  
to reorganize the Board of Domestic Mis-  
sions in accordance with the plan recom-  
mended to the last General Assembly by  
"the Special Committee."

With reference to re-union, Presbytery  
declared that, while ready to unite on  
the basis sent down by the General As-  
sembly, yet they preferred the Standards  
"pure and simple," and authorized the  
Assembly to act accordingly, without  
further reference.

"The Foundation Fund" scheme of be-  
nevolence was recommended to its church-  
es.

The Rev. Sheldon Jackson asked leave  
to resign his pastorate at Rochester, in  
order that he might enter upon a more  
general missionary work in the North-  
west, which request was granted.

Four churches have been organized  
during the year, and arrangements made  
for the organization of two others. Seven  
church buildings have been erected, and  
the foundations of another laid. The  
next meeting of Presbytery will be held  
at Albert Lea, June 22d, 1869.

SHELDON JACKSON, *Stated Clerk.*

Rev. D. C. Lyon asked leave to ex-  
press grateful appreciation for the action of  
the synod in sustaining him in his missionary  
work.

### DOMESTIC MISSIONS.

Rev. H. A. Mayhew presented a paper  
commending to the Board of Domestic Mis-  
sions the recent action of the Presbytery of  
Southern Minnesota, which is substantially  
recommending the Rev. Sheldon Jackson as  
a suitable person to aid the Board in pre-  
senting the claims of the Board be-  
fore the church, and to aid in  
securing necessary funds for  
the carrying forward the operations of the  
board throughout the country.



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Minnesota

A Concrete Example  
in Home Mission Work.

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AN ILLUSTRATED LECTURE  
By Rev. Wm. C. Covert.





### Prefatory Note.

The matter here presented is intended primarily to accompany a series of colored slides illustrating the story of the planting and progress of the Presbyterian church in Minnesota.

This method of studying missionary work should be popular and correspondingly effective.

The collection of slides is necessarily inadequate, owing to the difficulty involved in securing proper subjects for illustration. The main features of our noble past as a church have been emphasized. Some hints of our coming greatness have been thrown in to indicate our duty to the growing future.

I desire to express my personal obligation to those who have helped me in so generous and patient a fashion both with historic materials of great value as well as with the money needed to carry on the work. I am specially grateful to Mr. E. A. Webb, of the Webb Publishing Company, St. Paul, through whose generosity this pamphlet is issued for his help in the work. If the pastors and sessions throughout our synod will but use these slides and the accompanying data in their churches the end aimed at will have been reached and the cause of that heroic Christian service called Home Missions will certainly be helped forward.

WILLIAM C. COVERT.

First Presbyterian Church, Saginaw, Mich.

March 1, 1901.



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## MINNESOTA, A CONCRETE EXAMPLE IN HOME MISSION WORK.

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### Objects to be Reached in This Illustrated Lecture.

1. To show the possibilities of an interesting appeal on behalf of Home Missions as found in the history of our local work. The Presbyterian church in the synod of Minnesota has an historic setting of rare and stimulating interest. The story of her planting is a story of heroic service and inspiring self-sacrifice. To learn of this is to be appealed to.

2. To forever settle in the minds of the doubting and suspicious the fact, that when it comes to coping with the stubborn and discouraging conditions of frontier life and all the varied phases of spiritual destitution, no church ever rendered more valiant and effective service than the Presbyterian. Some have thought that our strong emphasis of doctrine, and our conservative spirit prevented the Presbyterian church from adapting herself to frontier work. Some have thought that the church of Wesley was more fit in spirit and method for pioneer christian work. History denies the hypothesis. No christian men ever met with a more cordial welcome, nor ever exerted a more permanent influence than did our forefathers on the frontier lines of Virginia, in the hills of Pennsylvania and in the regions of the great west. No state in the Union, not even Pennsylvania, ever felt the shaping hand of Presbyterianism more effectively than Minnesota. The first traders were Scotch Presbyterians. Her first missionaries were Presbyterians. Her first territorial officers were Presbyterians. Her earliest educators were Presbyterian. No argument is lacking to show the capacity of the Presbyterian church for quick and effective adaptation to pioneer conditions.

3. To show by concrete example what is possible in the way of rapid and permanent progress within the limit of the lives of those who took the first steps in that progress. Ours is a state that has come from a condition of barbarism and savagery to a high degree of civilization within the memory of men still living. This is to emphasize the fact that if our church is to do her best and most lasting work she must quickly throw herself into the formative conditions of the great state's life. To delay is to hazard the future.

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4. To set forth without elaboration a series of facts that combine in so striking a fashion the courage and fortitude, the heroism and self-sacrifice of our Home Missionaries as to make an invincible appeal on behalf of a great present work. Out of the story of what others have done and borne for Christ's sake in this field we should be stirred to greater effort. Lest their noble consecration to the cause of Christ should put our zeal to shame we should be quickened to something of their ardor.

5. Incidentally there will be apparent this fact, that while God could have made a more glorious and resourceful state than Minnesota He evidently has not done so. It is reasonable to believe that nothing can mar the splendid destiny of this magnificent commonwealth but the hesitancy of the church of Christ in planting the saving influences of the gospel into the life and institutions of the state.

#### The Map of Minnesota.

No state of the Union ever passed through more stages of political evolution than Minnesota. There were ten transfers of her government within seventy years. It was the territory of the Northwest in 1787. The province of Louisiana in 1803. Territory of Indiana in 1804. Territory of Louisiana in 1805. Territory of Missouri in 1812. Territory of Michigan in 1818. Territory of Wisconsin in 1836. Territory of Iowa in 1836. Territory of Minnesota in 1849. State of Minnesota in 1855. The earliest known map bears the date of 1688 and is now in the office of the Royal Engineer in Paris. The state is regal in its dimensions, being three hundred and fifty miles long and two hundred and fifty miles wide in its greatest width. It has fifty-three millions of acres, being larger than all six of the New England states combined. In its 7,000 lakes covering 3,600,000 acres, she has the largest water-surface of any state. Red Lake is the largest body of fresh water lying wholly within the United States. Her "sky-tinted waters" flow in three directions to the sea; into the Arctic system by way of the Red River of the North, into the Atlantic system by way of the Great Lakes and St. Lawrence river, and into the gulf system by way of the Mississippi river. This great state was discovered by French traders and Franciscans rather than Jesuits, and their names are with us yet in that of Duluth, Hennepin, Le Sueur, Perot, Allouez and others. However, the first permanent civilization came to this country largely by Presbyterian missionaries. It came not by way of the Great Lakes, but by the Mississippi and Minnesota rivers.

#### Fort Snelling and the Old Rope Ferry.

The earliest outpost of American civilization as well as the geographical starting point of the Presbyterian church in the Northwest was Fort Snelling.



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Under President Jefferson, Napoleon ceded this immense territory to the United States after he had gotten it from Spain and held it but twenty days. Jefferson dispatched Lewis and Clark to the Missouri head waters and Zebulon Montgomery Pike to the Upper Mississippi.

In 1805 Pike bought from the Indians for a few beads and sixty gallons of whiskey the island bearing his name and the adjoining bluff with surroundings. When Calhoun was secretary of war under Monroe, he took steps to garrison the fort and sent the Fifth U. S. Infantry from Detroit under Col. Leavenworth. This was February, 1819. The corner stone of the old fort was laid in September, 1820. It was ever after a center of light and order throughout the Northwest. No one can estimate the influences that have gone out from this military post and wrought for the civilization of the great Northwest.

#### St. Anthony Falls.

La Salle met Hennipin at the mouth of the Illinois river in February, 1679. Hennepin and two traders were sent to explore the upper waters of the Mississippi river while La Salle went toward the mouth. Hennepin was doubtless the first white man to ascend the river though Marquette seven years before is supposed to have gone down the stream. It was in July, 1680 that Father Hennepin saw for the first time these magnificent falls. He named them after his patron saint, Anthony of Padua. The beauty of the falls is gone, but bound and harnessed they drive the wheels and stones of twenty-five of the world's greatest flouring mills. These waters are ever to be associated with the home of our early pioneers.

#### Minnehaha Falls.

This is not only one of the most beautiful spots in the state, but one of historic interest as well. One of our poets was so enraptured that he wrote of this scenic gem:

“Stars in the silent night  
Might be enchained,  
Birds in their passing flight  
Be long detained,  
Here angels might roam  
Or make their home,  
Hearing in waters dancing,  
Mid spray and foam—  
Minnehaha.”

While Minnehaha owes its reputation chiefly to Longfellow's poetic reference in his *Hiawatha*, yet it has special interest to every Presbyterian in that the first church organized in the country found its home for nearly thirty years in the house of Philander Prescott, located near this beautiful spot.

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This then wild and romantic bit of nature is now a part of the park system of Minneapolis.

All was not beauty in this once wild country. The Dakota Indians, the terror of the Eastern tribes, together with their warring fellows the Objibways, occupied these forests and roamed over these prairies. The Dakotas were a capable but thoroughly debased nation. Originally from the wide regions north of Lake Superior, they gradually swept down into the fertile plains and about the fish-filled lakes of Minnesota. When missionaries entered the state they numbered about 25,000. No human language is more difficult than that of the Sioux. One of our missionaries said that after ten years of devoted study he had not mastered it. Until 1834 the teepee, the wolf-dog, the medicine man and scalp-dance were reigning with undisputed sway. The scalp-dance as described by one who saw it executed before her door by twenty-five Dakota braves with as many freshly taken scalps, was horrible in the extreme. The lullabys of these bedarkened children of the forest were war songs. The child's first toy was a bow and arrow. Taking a scalp was the highest test of young Dakota manhood. The indescribable sorrows of these men whose brutal nature was little less brutal than cannibals of the Pacific islands, drew to their rescue a noble band of men and women of whose life and service we are to study. The approach of the gospel was slow and obstructed by what seemed at first insurmountable obstacles.

#### **Half-Way Steps in Civilization.**

The red men were loath to give up their mode of living and style of dress. They tenaciously clung to their superstitions in preference to the new modes of civilization. The teepee and the hut stood together and the blanket often accompanied the silk hat. These mark the half steps of an oncoming civilization. Subsequent facts prove that no hardness of the human heart finally resists the gospel influence. In the progress of this great work through the years God used some of the most noble men and women that ever bore the cross for His sake. The personality of these men and women give vital interest to the entire story of the rise and progress of the Presbyterian church in Minnesota.

**Samuel W. Pond.**

**Gideon H. Pond.**

The first white men to come for permanent settlement and religious work among the Dakotas were these two brothers. Samuel W. Pond was a teacher in Galena, Ill., and lately from Washington county, Connecticut. He heard of the ignorance and savagery of the Dakotas. He wrote his brother Gideon and appealed to him on behalf of the Indians. It was enough. He came, and these two young men, scarcely out of their 'teens'.



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tall, boyish, without church commission and at their own expense, in the year of 1834, came to Fort Snelling. They announced the object of their coming to Major Taliferro, the Indian agent, who cordially welcomed them, and suggested they locate among the Indians on Lakes Calhoun and Harriet, named respectively after John C. Calhoun and the given name of Mrs. Col. Leavenworth. With no alphabet, no written language, no special knowledge of the Indian, nor of the hardship before them; with only a burning love in their hearts for their Lord, these men undertook their work. They built a hut on the shores of Lake Calhoun amidst the villages of two bands, and where now sleep the dead of Minneapolis. This hut was home, church and school all in one, and a faint prophecy of the glorious destiny to be achieved by each institution in the great commonwealth yet to be. Samuel W. Pond translated a spelling book into the Dakota as the first entire English book to be put before the Indians in their own language. His linguistic ability, with his wise, loving spirit, gave him an influential place among the Indians, as well as among the early whites. He had an honorable place among the state makers and early legislators, as well as in the work of the Presbyterian church. These two men spent their long lives in the state for which they had wrought so hard and effectively and now lie buried in the field made sacred by their heroic services. No fitting monuments mark the resting place of these brave men. The great synod of Minnesota should honor herself in erecting suitable memorials at the graves of these two men at Shakopee and Bloomington.

#### **Dr. Thos. S. Williamson**

Dr. Thomas S. Williamson was the first ordained minister to settle in Minnesota. Born in South Carolina in 1800, he died in St. Peter, Minn., June 24th, 1879. His father was a Revolutionary soldier and slave owner. He moved to Ohio and freed his slaves. Dr. Williamson was graduated from Jefferson college and ordained in 1834. He was sent out that year by the A. B. C. F. M. to explore the needs of upper Mississippi Indians. He met Joe Renville at Prairie du Chien, who told him of the condition of Indians about his trading post at Lac qui Parle, on the upper Minnesota. Dr. Williamson came on to Fort Snelling, and next year returned with his family and a small company of workers, among them Miss Poage, who afterward married Mr. Pond, and Mr. and Mrs. Huggins. After organizing a church of twenty-two members at the post, Dr. Williamson proceeded up the Minnesota river. Nine days of hard boating brought them to Traverse des Sioux, now St. Peter. Then as much further by ox team and they were at Lac qui Parle. Dr. Williamson was a medical missionary twenty-five years before the Foreign Board sent out such a worker. He labored at Fort Snelling, Lac qui Parle, Kaposia, Yellow Medicine and St. Peter. He was a great translator, and, with the help of Joseph Renville, the Daniel Boone of Minnesota, hymns were written and trans-

lated, and in the end the Bible put into Dakota. His life-long friend, Joseph Renville, was the first elder ordained among the Indians. He was a remarkable half-breed. He it was who brought the first Bible into the state. It was an edition of 1588, with a Latin introduction by John Calvin. The book was burned in the mission house fire in 1851. No monument of any kind marks the resting place at Lac qui Parle of this good man. Dr. Williamson's love for the Indian made him unpopular in certain sections. He was even ordered out of Mankato, where he had come to attend a meeting of Presbytery. This was after the massacre of 1862. He was a man of splendid physique. He had an Indian's tread and dark, swarthy complexion. He was a strong, loving man who did more to lay the foundations of Presbyterianism in Minnesota than any other. When he died in the summer of 1879 a wail of sorrow rose from the great Dakota people, who, though broken and scattered, loved Dr. Williamson as a father. In fact, the synod felt as did Israel when Moses passed into the heights of Nebo.

#### **Miss Jane Williamson.**

Always to be associated with Dr. Williamson is the name of his sister, affectionately called "Aunt Jane," our first woman missionary. She is the "Harriet Newell" of Minnesota. She was entirely devoted to the red man. She would rob herself that the sick and poor of the Indian might be cared for. She has been known to take the major portion of the Sunday dinner after it was prepared and distribute it to the poor among her Indian friends. No woman ever endured more for the Indian than "Aunt Jane" Williamson. She was teacher, evangelist, nurse, seamstress all in one, and when she died the Indians mourned for her as for a mother.

#### **Rev. Wm. T. Boutwell.**

Mr. Boutwell was a Congregationalist alone among Presbyterian brethren. He was graduated from Dartmouth in 1832. He accompanied Schoolcraft on the U. S. Survey of the northern portions of Minnesota and began Indian work at Leech Lake. This mission building was the first erected since the days of the passing of the old Franciscans. His work among the Ojibways was not permanent. He married a cultivated half-breed and settled in the early days on a farm near Stillwater. He always identified himself with the First Presbyterian church of Stillwater. His death occurred only about ten years ago.

#### **Rev. Stephen R. Riggs, D. D. L.L. D.**

Dr. Stephen R. Riggs was perhaps the most learned and scholarly of all our early missionaries. He was honored with degrees by both Beloit and Jefferson, of which latter he was a graduate. He is the author of "Mary and I, or Forty Years .



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Among the Sioux," one of the most thrilling auto-biographies ever written. He was a gifted translator. His greatest work being the Dakota dictionary and grammar, which was issued for the Smithsonian Institute by the help of the Minnesota Historical Society. Married in Hawley, Mass., early in 1837, Dr. Riggs and his bride proceeded to the wilds of Minnesota on their wedding journey. The happy and consecrated couple went from Hawley to New York City by stage, thence in the same fashion to Philadelphia. Thence over the mountains to Pittsburg by horseback and stage. Thence in flatboat down the Ohio to its mouth, thence up the Mississippi in keel boats to the mouth of the St. Peter, now the Minnesota. Then after a short pause at Fort Snelling, up the Minnesota river to Traverse des Sioux in row boats, where ox teams conveyed them across the prairies to Lac qui Parle, the site of Dr. Williamson's work. Three long months of traveling, which for discomfort no one in these days of Pullman palace cars can begin to appreciate. Every day took these refined and educated people deeper and deeper into a barbarism they hoped to relieve with Christ's gospel. For six years these two great missionaries labored together at Lac qui Parle, and their heroism and devotion in the face of unspeakable trials are among the unwritten story which only God knows in its true character and detail of hardship. Mr. Gideon H. Pond joined these men and in 1844 the Presbytery of Dakota was organized. The entire mission received but \$1,000 per year. This supported two stations, three ordained missionaries, two mission teachers, a farmer, six women and ten children. Dr. Riggs built a mission house at Hazlewood below Lac qui Parle and at Traverse des Sioux three miles west of what is now St. Peter.

For forty years this noble man labored for the down trodden red man. He now lies buried at Beloit, Wisconsin. No man in the history of our commonwealth deserves more grateful remembrance for what he did on behalf of christianity and civilization than Dr. Stephen R. Riggs.

#### House of Dr. Williamson.

Dr. Williamson built a mission house at Lac qui Parle which was burned in 1851. In it the first Bible ever brought into the state was consumed. The book had been secured at the request of Rev. Edward D. Neill, D. D., for the Minnesota Historical society and was at the mission house waiting to be carried to St. Paul. The house built to take the place of the burned dwelling was at Yellow Medicine. It was for those days a most attractive house. The walls were plastered with mud and straw, which was left exposed between the studding. In the awful winter of 1852 Dr. Williamson and his whole family came near starving to death through failure of the winter supplies to reach Yellow Medicine before the winter set in. The story of Andrew Hunter's effort to reach the beleaguered home with the load of supplies is one of pitiable and heroic suffering. He and his helper were compelled to leave

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their horses frozen stiff with all the supplies in the snow drift, and make their way home as best they could. Their escape was marvelous, but not without suffering. The brave little garrison would certainly have perished had not Rev. M. N. Adams, now of St. Paul, and Elder J. V. Bailey, now of St. Paul Park, loaded a toboggan with pemmican and flour and pulled it over the ice and snow a hundred miles through a blizzard and with the mercury at forty below. All the courage and self-forgetfulness of an advance on Pretoria or the charge of the Six Hundred were required for this daring rescue by these two men.

#### **The Mission House at Yellow Medicine**

The mission house at Yellow Medicine was destroyed in the outbreak of 1862. Here is where the gospel was preached to very callous, but not altogether irresistible hearts by as brave a set of men as ever told the old story. In these mission quarters the first wool woven in the state was put into cloth, and the first systematic farming of wheat in what was to be one of the richest agricultural states of the Union was done. The manual training of the Indians was Mr. Gideon Pond's great work, and it opened the eyes of the government to the wisdom of such training for these savages.

#### **The Mission House at Shakopee**

Was built by the Rev. S. W. Pond in the Indian village of old Shakpedan, or Little Six, one of the wickedest Indians of the Dakota nation. He was finally executed at Ft. Snelling for implication in the outbreak. At the urgent request of this old chief, whose cordiality Mr. Pond had reason to suspect, the missionary settled among his obstreperous band and built this neat house. The timbers were drawn from Point Douglass on the Mississippi, a distance of nearly fifty miles. It was the first frame house above Fort Snelling. It stood as the ideal house amidst the coarseness of barbarism. Its gracious hospitality was shared by missionary, trader and Indians alike. As the Indians retreated before the advance of the whites, Mr. Pond's work for the Indians practically ceased and after the general treaty of 1851 and the deportation of 1863, he turned his entire attention to work among the whites. This house still standing should be a shrine of special interest to all Minnesota Presbyterians.

#### **The Church Building at Traverse Des Sioux**

Was originally erected at this point by Dr. Riggs. This popular Indian crossing of the Minnesota river was one of the earliest mission and trading stations. It was also the head of navigation. The present old building made of plaster and now deserted and desecrated by being used as a slaughtering house,



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was erected by Rev. M. N. Adams and used entirely by white settlers.

The first use to which this building was put was that of a benefit reception in the yet unfinished basement, given by the good ladies to a sickly, poverty-stricken, Methodist circuit rider by the name of Edward Eggleston. This young minister was on a circuit of eighty miles, and being too poor to buy a horse, walked. He has been seen to come into St. Peter, his home, from off his circuit with his trousers worn to his knees by the prairie grass. This first "pound party" netted the now distinguished beneficiary a new suit of clothes and about eighty-five dollars in money.

#### **Rev. Moses N. Adams**

Is at present one of but two survivors of the early Indian missionaries. He labored for six years with Dr. Williamson at Lac qui Parle; has devoted his entire life to work of one kind or another among the Indians. He has full command of the Dakota language and lore and has made valuable contributions to the Minnesota Historical society's collection. His work at Goodwill both as preacher and Indian agent under General Grant's administration, was most effective. He is now a retired chaplain of the United States army, and is spending his remaining days in happy retrospect and in the happier realization of his long cherished hopes for the Indians. Mr. Adams was drawn to his work by knowing Dr. Williamson during his boyhood in Ohio, and after graduating at Lane Seminary, accompanied by Mrs. Adams, he came to his life's work among the Dakotas in 1849.

#### **A Group of Indian Boys.**

These boys came of their own accord from the teepees to the school conducted by Mr. Adams at Sisseton. Their parents were formerly Minnesota Indians. The boy with an injured eye came first. He was alone, dirty and nearly naked. He was looking for the school. He returned the following year with the other three boys. These are now Christian citizens on or near the Sisseton reservation.

#### **A Group of Indian Girls.**

Mrs. Adams took six Indian girls into her family and conducted classes in regular school work, of which this group of bright faces is a specimen class.

#### **Rev. John W. Hancock.**

Mr. Hancock came to Red Wing when it was Wabashaw's village. He found a few Swiss missionaries laboring under great discouragement. They before long gave up their work and either returned to their country or settled down among the

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new population of the state. Mr. Hancock soon organized a church for the white settlers in Red Wing and it has come to be a strong and influential Presbyterian church. That which Mr. Hancock found an Indian village has grown to be a thriving city, and no one among its thousands is more revered than Mr. Hancock. He has contributed a volume on the history of Goodhue county.

#### David Grey Cloud and Wife.

This man was snatched as a brand from the burning. He was a wicked murderous Indian in Little Crow's rebellion, and leading the life of a veritable pagan. Grey Cloud was converted in Sisseton, where he spent four years. He was afterwards a trusted scout of the government and a most ardent Christian worker among his fellows. He became an approved evangelist, was licensed by the Dakota Presbytery in 1872 and ordained the following year. He died recently amidst his people at Goodwill mission and was mourned as one universally loved by his brethren.

#### A Group of Indian Preachers.

The Indian preacher is the best argument for the effectiveness of the gospel in saving the red man. Rev. John P. Williamson is standing in the middle of the second row. He is the son of the veteran missionary and founder of Presbyterianism in Minnesota. On his left stands John B. Renville, on his right Rev. W. O. Rogers. In front of him is Rev. Charles Crawford, with Daniel Renville and John Eastman on either side. The Renvilles are sons of the Joseph Renville, who was a gifted linguist, our first Indian elder and a tower of strength in the work at Lac qui Parle. All these Indian pastors are noble examples of what the gospel can do for the red man and also a hint as to the strength of character and fine native gifts he possesses.

#### Charles Crawford

Is a Minnesota Sioux. He was born in 1837 at Brown's Valley. He is half brother to the late head chief Gabriel Renville, of Sisseton. His career has been a checkered one. A wild, wicked Indian, he was converted in 1877. He was ordained and installed over the Goodwill church in June, 1881, where he is now the beloved pastor.

So much for the work among the Indians of our state. It was the foundation work of all subsequent mission labors. It had to be done to prepare the way for the other. No phase of missionary work in our state has ever called out a nobler type of manhood or a more self-denying type of Christian service and among the heroes of our thrilling history the names of these Indian missionaries stand highest. What are the re-



sults of these thirty years of arduous labors? These workers endured all things to plant the gospel in the hearts of these savages. They labored against prejudices of the white settlers, and encountered the accumulated ignorance and cruelty of centuries, yet in 1862 so faithfully had these men and women striven that the crude language of the Dakotas had been reduced to writing; a grammar and dictionary had been compiled as a result of eighteen years of labor; the Bible had been translated, together with many hymns and religious books. Three churches had been organized with sixty-five members, one-third of whom were males; the churches were contributing to foreign missions; there was a boarding school with twenty scholars and a vast permanent influence at work that no figures can measure.

In August, 1862, the supremest test was laid on the work of these missionaries. At that time there broke out in the rapidly settling sections of Minnesota the most appalling Indian massacre in the annals of America. It is yet fresh in the minds of many. In the beautiful valley of the upper Minnesota, nearly a thousand whites were slain, homes and property pillaged, twenty counties practically depopulated and the tide of immigration turned back for a decade. It is the chapter of horrors in the history of our beautiful state.

#### Historic Log Hut.

The first mutterings of this awful storm were heard more than a year before in the massacre of six whites about the log hut still standing on the quiet shores of Lake Shetek. Into this hut Thomas Ireland crept after being wounded by eighteen bullets. He, however, survived and has but recently died.

Where now are our Christian Indians? Where are these whom Dr. Williamson and Dr. Riggs and others gathered out of the darkened nation? How did they stand this test, the weight of which no man brought up from childhood amidst Christian ideals and influences can measure? So far as the record was obtained by the missionaries all proved faithful to their vows. Elder John Other Day saved by his own hand sixty-two people. Dr. Riggs and a party of forty-three were saved by another elder. Another brought to Dr. Riggs many white women and children while fighting was in progress. Lorenzo Lawrence, another elder, took a family down the river in his canoe and when one of the children fell into the stream, plunged in and rescued the child. Nearly one hundred white prisoners were brought into General Sibley's camp by Christian Indians. It will never be known how many of these poor Indians were free from any crime, yet who bore all their days the ignominy of being murderers. After the capture of the Indians, about four hundred were imprisoned at Mankato and a work of grace unheard of in the history of the red man occurred under Dr. Williamson and Dr. Riggs. It was like scenes under Finney. The prisoners were converted with marvelous demon-

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strations. Deported to the regions of the Niobrara, a church of four hundred members was organized. The Dakota Presbytery with twenty-seven Indian churches and noble institutions of learning, is the result of these years of labor which seem to culminate in the Mankato jail. The crown of our rejoicing is Goodwill and the Dakota Presbytery.

#### **Good Indian Monument.**

Now our state is coming forward to honor these Christian Indians. A most unique monument is soon to be dedicated. It is a shaft fifty-eight feet high, built of native stone and designed as the tablet indicates to honor those Indians who were faithful during the testing time of 1862. It is interesting to note that all the names at present inscribed are Presbyterian Indians, unless we except the name of the only squaw appearing there. The chief credit for this noble monument is due to the efforts of the Hon. C. D. Gilfillan, of St. Paul, and the Minnesota Valley Historical society. Nothing more need be said to convince the doubting and prejudiced as to the effectiveness and permanency of the Christian religion in the heart of the Indian. The work among our Indians while hindered by great obstacles, pays.

And now a few words as to those who have built the Presbyterian churches on the foundations laid by these missionaries.

#### **Mrs. Charlotte Ouisconsin Vancleve.**

Is justly entitled to be called the queen mother of our synod. She was the first white child brought into the state, and that she is living and smiling on us yet is cause for profound gratitude. Hers has been a varied and fruitful life. A soldier's daughter she always loved the frontier, yet always had about her the privileges of books and a refined home life. She has reared twenty-one children of her own and of other people, six being half-breeds, now grown up and in positions of distinction. She has been the head and front of the Women's Foreign Missionary work in the synod, and the cause never had a more eloquent pleader than Mrs. Vancleve. Her pen has been as tireless as it has been versatile. Her autobiography is a charming collection of memories of the frontier and the yet unpublished life of her husband, the late Gen. H. P. Vancleve, is a fine, loving tribute to one of the bravest colonels of Chickamauga and the whole civil war.

#### **Gen. H. H. Sibley**

Was the opening wedge of civilization on its commercial side for this state. He came to Mendota in 1834 for the American Fur Company and was surprised to learn that he had been preceded by two missionaries by the names of Samuel W. and Gideon H. Pond. Gen. Sibley was born in Detroit in 1811. He



was a clerk in the fur business at Mackinac in 1829, at Mendota in 1834; was sent to congress in 1848 and made the first governor of the state in 1858. Gen. Sibley was ordained to the eldership in the little garrison church organized by Dr. Williamson, in June, 1835. He was a great and good man, who died universally esteemed, after more than a generation of public life. His biography has been written by Dr. Nathaniel West.

#### **The Oldest House in Minnesota**

Is the stone mansion erected by Gen. Sibley at Mendota. Before there were hotels in the Northwest the hospitality of this fine home sheltered many famous visitors. The widow of Alexander Hamilton, George Bancroft, ex-President Fillmore, Captain Maryatt, the novelist, Henry B. Smith, D. D., and others equally noted have been entertained here. Here also, and always our early missionaries and especially our Presbyterian missionaries, found a welcome.

#### **The Hon. Alexander Ramsey**

Was the man appointed by President Zachary Taylor to organize the Territory of Minnesota. He received his commission when St. Paul had but 250 people. He is a Pennsylvania Dutchman. He represented Pennsylvania in congress and was chairman of the state Whig committee that elected President Taylor. No man has achieved more distinction at the hands of his state than Alexander Ramsey. He was the first governor of the territory; the second governor of the state; in the U. S. senate for two terms; secretary of war under President Hayes and entrusted with important missions abroad. He was a gifted speaker and shrewd politician.

Ex-Governor Ramsey was elected president of the board of trustees of the House of Hope at its organization and still holds the position (1901). He is a director of Macalester college and interested in the general welfare of the Presbyterian church, though not a communicant. He still lives and is enjoying a hale old age amidst a people who esteem him highly.

#### **The Hon. H. L. Moss**

Was appointed by President Taylor as the first U. S. district attorney for Minnesota. He was prominent in the organization of the state as the legal adviser of the first governor. He has from the beginning been an active member of the House of Hope church. He is giving the strength of his declining years to earnest work on behalf of Macalester college, of which he has always been a friend.

From small beginnings and within the memory of men still living and active, this state has grown to magnificent proportions. Note some striking indications.

### **The Postoffice of St. Paul**

- In 1849, consisting of sixteen pigeon holes in a shallow box and kept in a small store for years, when compared to the massive pile of masonry now being finished as the St. Paul government building, indicates in a tangible way something of this marvelous progress.

### **The Central House in St. Paul**

Offered accommodations for the first legislature. It sat in the dining room of the tavern and the prompt adjournment of the body when dinner was announced was a frequent cause for merriment. Besides this humble structure, which may be called our first state house, set

### **The New State House**

Now being built at an expense of \$2,000,000, and one of the most artistic marble structures in the country, and we have another tangible evidence of the marvelous progress of the state within the memory of men still living.

### **The Gavel by Which Henry Sibley**

Called the first constitutional convention to order is yet preserved in the collection of the Minnesota Historical society. It was the democratic wing of the convention over which our good elder presided.

### **Rev. Edward D. Neill, D. D.,**

Was the first apostle to the whites of Minnesota. He reached St. Paul in the summer of 1849. He was the first settled pastor in St. Paul, where in November, 1849, he organized the First Presbyterian church. He is the author of the History of Minnesota, a most admirable story of our great state. He has issued many valuable monographs on critical epochs in colonial history, especially of Virginia and Maryland. He is quoted by Bancroft, Gladstone and John Fiske. He was private secretary to Abraham Lincoln, and also United States minister to Dublin. He will ever be remembered for his great work on behalf of education in Minnesota. He was the first superintendent of public instruction and the first chancellor of the University of Minnesota in the organization of which he was a leading factor. He was the founder of the Baldwin school, which in due time became Macalester college. This institution, founded by Dr. Neill and presided over for many years by him, is a monument worthy of the aims and character of the man than whom the records of our state hold none more learned, more public-spirited, more consecrated to his work. This institution came latterly upon troublous days. It was plunged into unparalleled financial distress, but through



a type of self-sacrifice equally unparalleled in President James Wallace and his co-laborers and through the generosity of friends, the college is saved from imminent peril and secured to her great work in the wide field of the Northwest.

#### **Rev. J. C. Whitney**

Must always be associated with Dr. Neill. He came from Peoria, Ill., to Stillwater in 1849, where he organized the First Presbyterian church. He organized the First Presbyterian church of Minneapolis and was the most active of the early ministers in organizing home mission work in the rapidly settling country. After the civil war, in which Mr. Whitney was captain, a title that he ever after bore, he retired from the pastorate, but was for years the chairman of the committee of Home Missions of the St. Paul Presbytery, which covered all the territory from the Mississippi to the Missouri.

#### **The Building of the First Presbyterian Church**

Of St. Paul is still standing. At its dedication were Dr. Williamson, Mr. Boutwell and others of our old missionaries, together with many Indians.

In 1854 when the first railroad reached the Mississippi river, the promoter arranged a mammoth steam boat excursion to St. Paul. Five steam boats reached St. Paul at the same time, bearing in the party some very distinguished men. Among them was Bancroft, Henry B. Smith, D. D., Gardiner Spring, D. D., Edward Robinson, D. D., Leonard Bacon, D. D., and Prof. Silliman, of Yale. On the following Sunday Dr. Neill preached from the text (Judges 5; 6) "In the days of Shamgar the son of Anath, the highways were unoccupied and the travelers walked through byways." A New York paper criticized the sermon as being sensational.

#### **The First Church Bell Brought to the State**

Was given to Dr. Neill by a Mr. Buckingham, of Cincinnati, a brother-in-law of the Hon. S. S. Cox. Mr. Buckingham met Dr. Neill on the steamboat "Senator," on his way to St. Paul in 1849. Seeing so many people on the streets utterly indifferent to church going, Mr. Buckingham said he thought a bell might help to call them. Another bell was given by the same gentleman to the church at Stillwater. This in some way fell into the hands of the Catholics and shortly after the civil war was destroyed in a fire. The bell of the old First church now hangs in the tower of the Bethlehem German Presbyterian church, St. Paul.

#### **The House of Hope Church**

Has been the greatest church in the state for its shaping influences and the conspicuous character of its work. This

church was organized in 1855 by Dr. Neill. It worshipped in a German dance hall for three years. The good ladies concealed the inappropriate mural decorations during services by improvised banners, one of which was made from the wedding dress of Mrs. W. L. Banning, the fabric being the only silk to be found in the city. The first building was erected through a grant of \$500 from the board of church erection, which has long since been paid back.

#### **Westminster Church,**

Minneapolis. represents the most rapid growth and largest membership of any church in the synod. Its beautiful structure is a fine index of its solid and broad-reaching life and work. On these two churches the great burden of the Home Mission work of the synod has up to this point rested. It is happily becoming otherwise, but no two churches standing amidst frontier conditions ever responded more generously.

#### **Rev. J. G. Rhiel daffer**

Was the founder of the old school branch of our church in Minnesota. He was a gifted man and preacher who came from Ft. Wayne, Indiana, and organized the Central Presbyterian church of St. Paul. Dr. Rhiel daffer was the founder of the St. Paul Female Seminary, which started in the unfinished basement of the Central Presbyterian church, but in due time entered a building of its own, which yet stands in St. Paul. It was the beginning of Albert Lea college. Dr. Rhiel daffer was not only an educator but also a leader in reform work, being for many years the head of the Minnesota Reform school, now at Red Wing, Minnesota.

#### **Rev. Charles Thayer, Ph. D.**

Always to be associated with Dr. Rhiel daffer is a beloved minister, Rev. Charles Thayer, Ph. D., and the present Nestor among our active pastors. Dr. Thayer is a kind of vital connection between our great past and our greater future.

He began his work in the Northwest by organizing the church at Hudson, Wisconsin; since then he has labored for more than forty-five consecutive years in Minnesota. He has a most remarkable career behind him, having served thirty churches, organized twenty-one and erected eleven houses of worship. He is the pastor-at-large of the Minneapolis Presbytery, and affectionally regarded by all.

#### **Rev. A. H. Kerr**

Known as "Father" Kerr, was a pioneer worker and lifelong friend of home missions in the southern part of the synod. He was the organizer of the Union church of St. Paul and a most active and beloved pastor. A fine bronze tablet was



unveiled two years ago in the St. Peter church, where Father Kerr spent many years of service and where as pastor of the church, chaplain in the civil war and a public-spirited citizen, his memory will forever be cherished.

**Rev. D. C. Lyon**

Was the first synodical superintendent of our synod. To his wise and persistent effort much of our progress is due. He was a most tireless worker. One who knew him says that "Father Lyon was better known and better loved by the people of Minnesota than any other man in the state." He was continued as superintendent until his death.

**Rev. Jacob Conrad**

Is one of the pioneer Presbyterians of the synod, having organized many churches in the southern portion of the state, notably the church at Blue Earth City.

**Rev. Ransom Waite**

Was one of the picket line for southwestern Minnesota and organized nearly a dozen churches in that region.

**Rev. Sheldon Jackson, D. D.,**

Was one of the most indomitable and persistent of Minnesota's Home Missionaries. No committee of Presbytery or synod could restrain his aggressiveness. He organized the churches at Rochester and Houston and other places and pushed the work with the same zeal that has characterized his work in Utah and Alaska ever since.

**Gen. Robert N. Adams, D. D.**

Gen. Robert N. Adams, D. D., has for nearly twenty years carried on the work begun by the pioneers. He has through his own faithfulness and wisdom seen the Presbyterian church in Minnesota double her forces. His generalship is in as much demand as when he led his men with Sherman toward the sea.

**Macalester College.**

Among the educational institutions of the great Northwest Macalester College early took her place and through a series of financial catastrophies unparalleled in college annals she has come to a permanent and conspicuous place among the educational influences of the state. Her work is fruitful and particularly has she a noble record on behalf of the gospel ministry.

## Albert Lea College.

Albert Lea College for women is the only woman's college in the state. The generosity and faithful labors of Rev. R. B. Abbott, D. D., will always be associated with the rise and progress of this college. It is equipped with a fine corps of teachers and filled with students.

So much for the past. No synod has woven into its history a more inspiring heroism than that of Minnesota. None has the thrilling story of her pioneer workers at such close range, none so many of her pioneer workers yet living. But splendid as is this past, Minnesota has to all appearance a more splendid future. Her resources are yet undeveloped. She is in the infancy of a great career as a commonwealth. Seven millions of acres still lie unoccupied in the possession of the state and railway corporations. There are whole counties of vast agricultural richness, practically untouched. We have but twelve people to the square mile, while Massachusetts has two hundred and seventy-five. This means that the great tide of immigration that has been pouring into the state will roll on unimpeded and perhaps stronger. Whole neighborhoods from the exhausted pine hills of Maine and the depleted farm lands of the Eastern and Middle states are coming and settling with us. A vast company of foreigners are coming to us. We have towns already where only foreign languages are heard. Bohemian, Scandinavian and German in particular. I waited half an hour at a railway station not forty miles from St. Paul, and the only English word I heard was addressed to me by the agent. The old joke has more truth than humor when it jocularly asks "where was Minneapolis twenty-five years ago?" and answers "In Stockholm;" and again, "Where is Stockholm today?" and answers, "In Minneapolis, the largest Scandinavian city in the world."

Trainloads of immigrants with but little money, with no knowledge of our republican form of government, its traditions or spirit, breaking away from the established churches and with no idea of voluntary giving, are pouring in upon us. They are complicating our problems and challenging our church to do her duty by them.

But to indicate what may be expected as to future population we should bear in mind the certain development of what we may consider our staple resources. There is no speculation here.

## Our Pine Forests.

Our pine forests (four slides representing forests and forest conditions.) We have twelve millions of acres of trees. Of the four hundred and twelve species of forest trees in Professor Sargent's catalogue, eighty-one are indigenous to the state. There are forty billion of feet of standing pine in Minnesota and northern Wisconsin. We are planting more and are about to reserve for a national park and for scientific



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forestry nearly a million acres of white pine. Every year the Minnesota pine that is cut is valued at \$5,000,000 before the ax touches it, and \$10,000,000 so soon as it is down and sawed. Four million dollars of this sum is for labor. Men the country over are hearing of this and are coming to us by thousands. In Germany 2,000,000 people are supported by forestry conducted on the scientific lines toward which we are working. All these facts make sure a continued immigration and large duties for our church.

### **Our Cereals.**

(Three slides illustrating our seeding and harvesting, etc.) Minnesota is the world's bread-basket. "Pillsbury's Best" is all over the world; in the palaces of the rich and in the hovels of the poor. The black alluvial soil of the state is in places forty feet thick. I have stood in fields of waving grain that reached to the horizon on every side. Towering elevators dot the surface of the state along all lines of the railroads. Around St. Anthony Falls in Minneapolis are grouped twenty-seven of the largest flouring mills in the world. They grind every year 290,000,000 bushels of wheat into 70,000,000 barrels of flour. There is no sign of the exhaustion of the soil. Farmers can pay for their farms in four or five crops and the country offering such inducements is bound to be the great center of attraction for the world's population.

### **Our Iron-Bearing Lands.**

(Three slides illustrating the iron industry of Minnesota). A comparatively recent discovery of a great source of hidden wealth is that of the iron deposits of northern Minnesota. Not till 1884 did capital take the jasper hints seriously; since then ten million of tons of the finest iron ore has been taken out. This is but the beginning. There are 2,000,000 acres of iron-bearing lands. It is an ore of such fine quality, so accessible by the transportation companies, so economically mined and in such increasing demand in the world's markets that the most ardent prophet of the future of this part of our state can scarcely over estimate its growth.

In the magic cities that have sprung up and will spring up as new ranges are opened, there is that awful spiritual destitution and rampant wickedness into which mission work must be pushed with all the earnestness and skill at our command.

### **Our Sheep.**

Prof. Shaw, an elder and at the head of the Animal Husbandry Department of the University of Minnesota, says that this state abounds as do few states of the Union, in all the qualities needed for the sheep industry. We have the clearest air and sunshine, the tonic winter cold, the purest water, and one hundred and forty-two kinds of grass. The prairies will in due time

be covered with sheep, and to cultivate this profitable business thousands of men will take up their homes here.

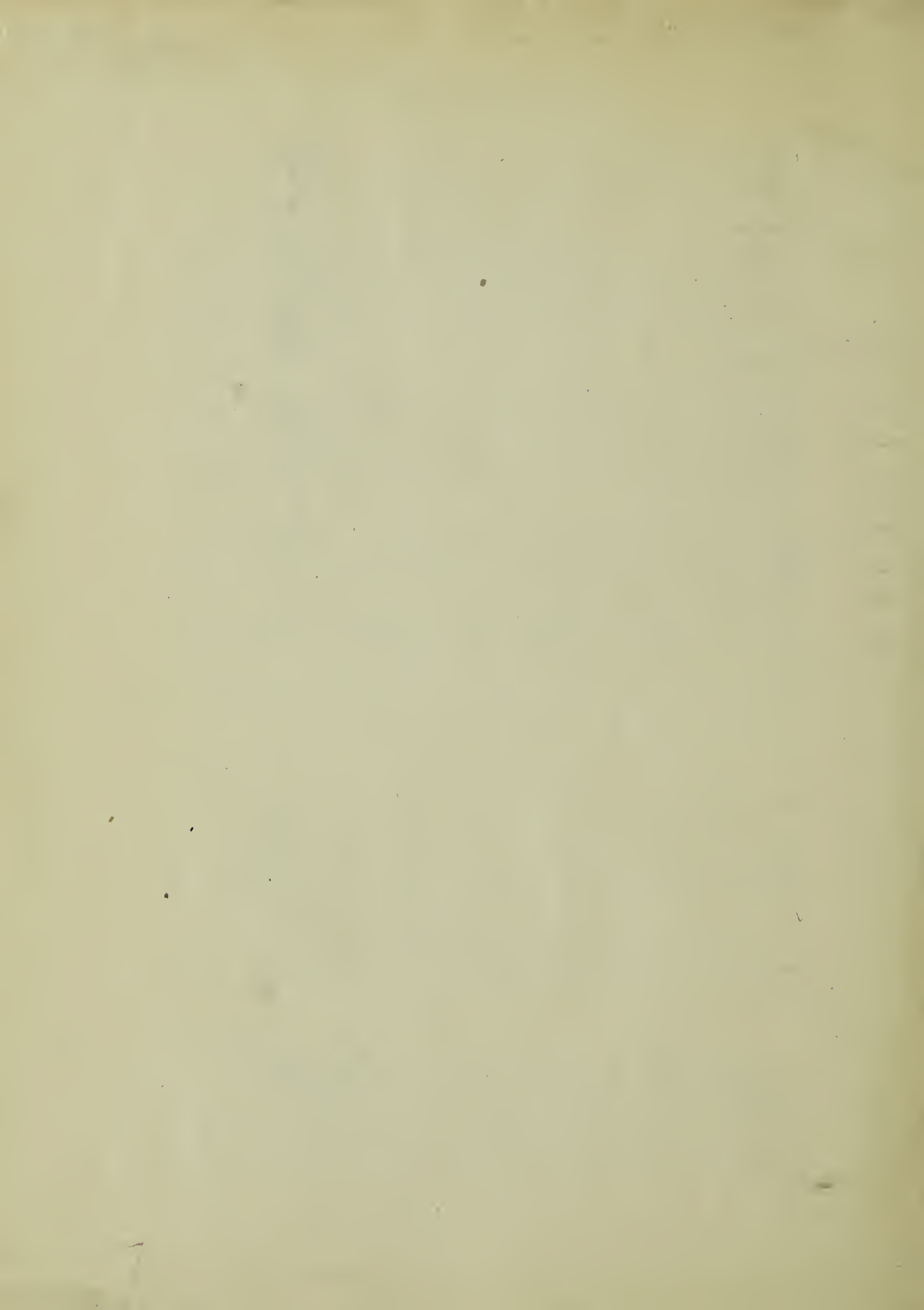
### **Our Dairies.**

(Two slides illustrate the dairying possibilities of the state). Worth more than all the railroads of the state, including their rolling stock and great properties is from now on to be our milk cows. What the cow has already done for us is well nigh incredible. There are more than seven hundred registered creameries in the state at the present. They made last year 65,000,000 pounds of butter. We sent 48,000,000 pounds to New York City last year. This required 24,000 cars or about eight hundred per day. It was a train twenty-five miles long filled with the sweetest, yellowest butter from the juiciest meadow grasses in the country. This magnificent industry is yet in its infancy. It is safe to say that thousands of families are to be brought into our state to assist us in developing this really new field of wealth.

All these things are not merely to build our commonwealth, but if properly realized by the church as an opportunity for great, lasting service for God and this great state, these things will strengthen and enlarge the power and ennoble the character of our church.

She is challenged by these urgent conditions. Her past inspires her. Her present is full of quickening incentives and the beckonings of the future are so attractive that as one man our twenty thousand Presbyterians should rise and with new hope, stronger zeal, more selfdenying consecration, address themselves to the great work God has given them to do.







### *The Natural Resources of this Country.*

These are such that this land, in a very few years, must become the home of millions. The last three years have made it evident that this is destined to become the great wheat growing region of America. It will be, in a very few years, to this country, what the regions of the Baltic are to Europe. We need no other evidence of this than the statistics of Minnesota, which show an average yield of wheat for one year of 22 bushels per acre, and of another, of 20. And to this, we may add the report of multitudes of individuals of a yield of 30, 40, and even 50 bushels per acre. This article of produce, moreover, is only one of the staples of our most fruitful land. Such, also, is the facility with which our broad prairies are cultivated, that it makes them very desirable for farming purposes. Our immense pineries, which will require centuries to exhaust,—our magnificent rivers—our great Mississippi, to which our land gives birth, with its numerous tributaries, which give us the advantages of navigation in almost every part of our territory,—our countless, pure and crystal lakes, abounding in fish, and feeding multitudes of running brooks,—our great Lake Superior, which, when it is united to the interior by railroad,—and it will not be long till this is done,—will bring us as near the markets of the East as the State of Illinois now is,—our vast water-powers, the Falls of St. Anthony, of the St. Croix, of the Cannon River, of the Zumbro—not to mention multitudes of smaller streams, whose capacity to turn machinery is only limited by the amount of capital that may be employed,—our mineral resources—our iron and copper, which are so very abundant as to lead an eminent geologist, who has explored the regions along the shore of Lake Superior, to remark, that if they were all removed out of their place, the earth would lose its balance,—the unsurpassed beauty of our scenery, the purity of our air,—and last, though not least, the exceeding healthfulness of our climate,—make it evident that our Synod, in a very few years, must become the home of a vast population.

### *Our Present Population.*

In 1849, Minnesota was organized as a territory of the United States. Its population, at that time, was about 5,000. The census of 1860 shows a population, then, of 172,000; and the present population is estimated at 200,000. The Indian troubles on our western border will check, for a time, the tide of emigration. The government has it in its power, and certainly will make such a settlement of these difficulties, that our frontier

will be safer than it ever has been. The people of this country demand that this should be done; and when it is done, and confidence restored, emigration will become more rapid than ever, as the "Homestead Bill" offers free homes to emigrants.

### *The Character of our Population.*

We have here representatives not only from every part of our own land, but from almost every land in Christendom. New England has especially poured into our midst her energetic and enterprising sons. Our German population is very numerous. Whole regions, extending often for many miles, are occupied exclusively by Germans; and their industry and thrift are changing the wilderness into fruitful fields. The "Son of Erin" is here, also, in his board shanty. Here, too, are the industrious Swede, and the honest and frugal Norwegian. Multitudes of these have left the "Fatherland," to make their homes with us, and they make noble citizens.

It is a marked characteristic of the population of this country, that a great majority of our people are below the meridian of life; and children are very numerous—almost every cabin is full of them. We have among us almost every variety of religious sentiment. The writer, whilst labouring as an itinerant in Minnesota, met with eighteen different denominations of professing Christians, representing almost every shade of religious belief in Christendom. All the radical errors of the present age are to be found among our people. The Church of Rome has a strong hold upon this land. Her members are numbered by the thousand. Most of our Irish, and a great portion of our German population, are of this faith. A very large portion of our Germans are infidels. It is said that the village of New Ulm, which suffered so sorely by the late Indian raid, was inhabited almost exclusively by German infidels; and that they not only forbade the gospel to be preached among them, but, on a certain occasion, burnt our Saviour in effigy.

But little has been done as yet for our foreign population by the American churches. The Methodist Episcopal Church has done more than any other denomination. There is here opened up for our church a most interesting field for labour, especially among the Swedes and Norwegians, and particularly the latter. These harmonize with our church more nearly than any other in this country, except the Lutheran. They are but poorly supplied with the means of grace; and the work of supplying them with a religious literature should claim the especial attention of our General Assembly and Board of Publication, as well as of this Synod.



## THE FESTIVAL. 1860

The Ladies' Festival, in behalf of the Presbyterian Church of this village, passed off pleasantly on New Years eve. It was a very creditable affair to all concerned in its preparation, and more than met the expectations of the audience.

At an early hour the seats that had been provided, were filled, and others had to be brought in. We were pleased to see among the audience parties from Onalaska, North and South La Crosse, Hokah, Looneyville, and neighboring country.

Soon after seven, p. m., the curtain was drawn, and a tableau of the Four Seasons—smiling, flowery Spring, sunny, golden Summer, cheerful fruit-laden Autumn, and sombre Winter, with her bundle of faggots and axe, very suggestive of cold—was presented.

The second tableau of Pocahontas saving the life of Captain Smith, was perhaps, the best sustained of the series. It was a forcible reminder, that the settlement of new countries at the present day, with all its privations, has fewer dangers and hardships than of old.

The third was an Oriental scene. We could pardon the old Turk his admiration of the beauty before him, in the person of the Greek Slave and her attendant.

The fourth was a familiar scene in the younger days of our fathers in New England, entitled "Sparking." It created much merriment, and and was only exceeded by the following tableau of "a family in which woman had her rights."—The woman of the house in the act of writing an editorial for the morning papers—the man busily engaged in rocking the cradle, while his hands diligently plied the knitting needles—the little boy on a stool, mending a handkerchief, and the female physician with her fingers upon the pulse of a sick man—all together presented a scene which brought down the house.

The sixth tableau was a beautiful and expressive representation of Morning, Noon and Night. The series closed with a tableau of the Goddess of Liberty and Goddess of Justice.

Both the preparation of the tableaux by the committee, and the execution by the several performers were exceedingly creditable.

During the interval between the tableaux the audience were greatly indebted to the Misses Burnes, of LaCrosse, for instrumental music, and Mr. Brown and his daughters, of North LaCrosse, for vocal; which, with the tableaux, were received with unbounded applause.

After the performances in the hall of the Seminary, an adjournment was had to the Masonic Hall opposite, where a bountiful supper had been provided. The Hall was beautifully decorated with pictures and paintings, and the tables loaded with things fair to the eye and pleasant to the taste. To tell of all the fine things with which they were covered would take the discerning eye and ready pen of a lady. Suffice to say, the supper committee may congratulate themselves on their success. If any went away hungry it was not because there was not plenty and to spare.

The receipts, above expenses, were fifty dollars.

## A NEW CHURCH.

On the 5th inst a Presbyterian Church was organized in the valley of the Trempeleau, Wisconsin, in connection with the Pres. of Chippewa, by the Rev. J. G. Wells, assisted by the Rev. Sheldon Jackson.

The new church has a working element that speaks well for its future usefulness. Before the organization and simultaneously with the advent of a minister among them, they took the preliminary steps towards the erection of a house of worship.

One man donates five acres of land; another the lumber and a keg of nails; others, work, &c. It is in a section before unoccupied by any Calvinistic body.

ORGANIZATION OF A CHURCH. — A Presbyterian church was organized at White Hall, Wisconsin, on Sabbath, February 15th, by the Rev. J. G. Wells and Rev. Sheldon Jackson, after a series of meetings.

For the Recorder.

MINNESOTA, Nov. 1862.

MR. EDITOR:

In the commencement of the Indian war that filled this state with terror, there is a feature not generally known outside of the State. And that is the infidel character of the community which suffered most severely. New Ulm, the village which has figured so largely in the newspapers as being destroyed by the Indians, was the centre of a large German community. They banded themselves



together there for the purpose of keeping out Christianity. It was stipulated in all deeds given by the proprietors that no church should ever be erected upon the land on pain of reversion to the original owner. As far as possible the public sales of land and village lots were upon the Sabbath, in order to keep Christians from obtaining a foothold among them. Ministers of the Gospel attempting to preach among them met with personal violence. The Sabbath was given over to theatricals, dancing and lager beer drinking. Such was the extreme wickedness of that section that months ago a pedlar, himself ungodly, remarked to a friend of mine, "That if there was any God to punish wickedness, he knew some fearful judgment would yet overtake that section."


The Sabbath preceding the outbreak, (the following incident has been doubted by some, but upon examination has been *fully substantiated*) these infidels made an effigy which they called Jesus Christ, and after bearing it about in procession, burned it in the public square in the midst of the most blasphemous shouts. That community suffered the most severely.— And for miles around the general sentiment seems to be that the fearful destruction of New Ulm is a just visitation of God, the only regret being that so many innocent persons were involved in the ruin. At the time of the attack, those who had been so bold against God were the most cowardly against the Indians, many of them having to be forced, at the point of the bayonet, from their hiding places, to take part in the general defense.

Many are the stories of daring and suffering which are heard from fugitives, but none more touching than the heroism of a little boy some eight or nine years old. His mother in their flight was shot down. Telling her boy that she could go no further but must soon die, she gave him the infant in her arms, and told him

to take it to the nearest settlements.— Subsisting as best he could on roots and berries—faithful to his trust, he carried the babe sixty miles. On his way he met an old man who, exhausted, had lain down to die. The courage of the little boy so revived the hopes of the old man that he too determined to make another effort to reach a place of safety and by mutual assistance gained one of the villages. A few days after, the little hero found his mother. She had been picked up by a party of soldiers and brought to the village, where her wound was dressed.

For the present, our Indian difficulties in this section are at an end. But their results in the destruction of crops and improvements, in the disorganization of settlements and breaking up of families is painful to contemplate. Many families will be dependent upon charity for food and clothing until another harvest. And I believe appeals for aid have already been sent east. To some extent the whole state feels the effect of these difficulties. But I trust that we may come out of them a wiser and better people.

MONTGOMERY.





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## NORTH-WESTERN CORRESPONDENCE.

Minnesota, April, 1863.

### OPENING OF THE MISSISSIPPI.

DR. NEVIN:—A few evenings since booming cannon announced the opening of the Mississippi—I mean the Northern Mississippi; for you must know that for months the great Ice King has maintained a more effectual blockade than the rebels at Vicksburg. However, he has been compelled to yield point by point until he was driven back to his stronghold at Lake Pepin.

Here, for weeks, he stoutly maintained his position, compelling northern bound travellers to leave the boats at the foot of the lake and stage it over wretched roads to the upper end, where they were re-shipped for the North. This added variety if not comfort to the trip.

But the gathering strength of Sol proved too much, and the last stronghold has fallen. The boats on the upper Mississippi are now making their regular trips.

With the opening of navigation comes your request that I should keep your readers informed of the progress of our church in this section. This I will endeavor to do in an humble way.

### EARLY OPERATIONS OF OUR CHURCH.

The first operations of our church in this State commenced at St. Paul, in October, 1857. And up to 1858 or '59 the growth of the church seems mainly to have circled around St. Paul.

In 1856 Rev. A. H. Kerr started at St. Peter on the Minnesota River, previous to which the Rev. H. Chapin had worked his way from Iowa through the Owatonna in the central portion of the inhabited part of the State.

About this same time Brothers McNair and Phillips commenced work on the Chippewa River, at Eau Claire and the Falls. The bulk of the churches at this time were around St. Paul.

In 1858 the Rev. D. C. Lyon commenced work at Winona, in the southern portion of the State; the following year your correspondent was called to his assistance, and performed the

work of an itinerant. Since that time the growth of the church has centred around Winona.

### GEOGRAPHICAL POSITION AND PROGRESS.

The geographical position of our churches is somewhat singular. They form a continuous chain up and down the Mississippi. Then commencing at Winona or Lake City, they form a second continuous chain west to the Minnesota River.

They form an irregular cross. The churches along the river forming the arms—Minneapolis and St. Anthony at one extreme, and La Crosse at the other—St. Peter at the base, and Chippewa Falls at the head.

Our progress, for the most part, has been permanent. Out of thirty-three organizations in Minnesota and a strip of western Wisconsin embraced within the bounds of the Synod of St. Paul, but two have been dropped. One of these was disbanded, that its members might unite with neighboring churches of our own order where they could be better cared for; the other through removals is left for the present without a membership.

### ENERGETIC MINISTERS WANTED.

With but two exceptions the churches are all supplied with stated preaching of the gospel. One of those vacant is the church at St. Peter, Minnesota. They are now looking for a minister. The other is the church at White Hall, Trempealeau Co., Wis. An energetic young minister will find a good field in either of the above points. Indeed, in this section, it is not so much a question of promising points for labor, as for the men to perform the work and the funds to sustain them. And we need the right kind of men more than the funds; for if you set the right kind of men at work they will get a support. I have no fears on that score. We want men that are willing to deny themselves for the sake of preaching the gospel to those who would not otherwise hear it—who will not become discouraged if called upon to preach to an audience of four or five in some log school-house—who are willing to do pioneer

*Sheldon T. ...*



### A Pleasant Re-Union.

Among the many pleasant incidents connected with the assembling of the two Presbyterian Synods in this city during the past and present week, none was of more interest to the parties immediately connected therewith, and none that afforded their many friends more solid gratification, than the re-union of four of the early fathers of the church in the extreme North-West. The re-union of Dr. Williamson, Rev. S. R. Riggs, Rev. W. T. Boutwell, and Rev. M. N. Adams, was an occasion of interest to all. A generation has passed away since these devoted men buckled on the harness and "thrust in their sickles to reap a harvest unto God."—They were veterans in the field before many of the prominent young men in our state were born. Their history is an important feature in the history of our State. The imprint of their lives and labors is impressed upon our laws and institutions. Some of them are venerable in years—all of them freighted with good works—and millions of men and women yet to occupy this great empire will arise hereafter and call them blessed.

We have had many pleasant interviews with each of these pioneers, and have had facts and incidents detailed sufficient to fill a volume; but we must be brief. Dr. Williamson came here under the auspices of the A. B. C. F. M. as a missionary to the Dakotas, and arrived at Fort Snelling during the summer of 1835—thirty-six years ago—a longer period than the average life of a man. Finding at Fort Snelling a few christian men connected with the army and the fur trade, he organized them into a little church, which was the first church

organized in Minnesota. From this nucleus, a thousand spires have been erected pointing to the living God.—Prominent among those who co-operated with Dr. Williamson were Major Loomis, General Sibley and Lieutenant Ogden. This organization has recently merged into the First Presbyterian church of Minneapolis, with which, we believe, the venerable founder is connected.

Rev. Mr. Riggs, one of the most genial gentlemen we ever met, reached Fort Snelling in 1837—twenty-nine years ago—on his way to Lacquiparle. At that time, the most extreme white settlement in the North-West was at Cassville; and the Presbyterian minister at the most extreme out-post in this direction, was Rev. A. Kent of Galena. Mr. Riggs, at that time, was laboring with the miserable Sioux Indians, with his headquarters at Traverse de Sioux. At that day the sound of the steam whistle had never been heard on the Minnesota river, and often did he and his family make the journey from Traverse de Sioux to Red Wing in canoes. At that time only four log cabins marked the present site of the city of St. Paul. Since that period that wilderness has become an empire of enterprising people.

Rev. W. T. Boutwell, of this city, is really the pioneer of the little army of good men. Under direction of the A. B. C. F. missions, he came to this country in 1831, and labored among the Chippeway Indians, (poor business, but no fault of his,) at La Pointe, Fond du Lac, Leech Lake and Pokaguma, for sixteen years. In 1847 he came to this city, and has resided in our vicinity ever since, one of our most worthy and esteemed citizens.



work. If you know of any who are willing to army.

help us lay the foundations of Presbyterianism. The Banished Indians.—The venerable missionary, the Rev. John Williamson, M.D., who went with the Indians who were banished from Minnesota by the Government to their new home, writes from Sioux Agency, Dacotah Territory, on the 23d of October, as follows :

NORTH-WEST.

Churches in the Lake Superior Region.—A writer in the *Herald and Recorder*, who dates his letter at Marquette, after alluding to the Catholic, Episcopal, and Methodist denominations in that quarter, says : "Your readers will want to know what the Calvinistic branch of the family are doing here. They have accomplished something. At the Sault Ste. Marie, there is a little Church organization connected with the (N. S.) Presbyterian Church. I want to call the attention of the Seaman's Society to this point, as one which they ought to occupy. All the boats which navigate Lake Superior must spend some hours at this place in getting through the canal. A faithful energetic man could visit every vessel, and supply all the sailors and boatmen with religious reading. He might also preach for the little Church here. Will not Bro. Leonard look out some man qualified for this work, and place him at this point?"

"At Marquette, we find Bro. Stevens, of our branch of the Church, with a little band of twenty-five members, who are to be estimated in importance, not by their numbers, but by their zeal, and devotion, and sacrifices for Christ. They have built a comfortable little church, and have paid for it. They have always paid their minister's salary without any aid from the Home Mission Committee, and are working and praying with much success in the good cause.

"At Portage Lake, there is a Congregational Church of considerable strength. Bro. Bliss, formerly of Blackstone, Mass., has spent the past year in this place, and has brought many into the Church. Having buried his wife, he is just leaving the place. In testimony of their regard for him, the congregation made him a parting gift of three hundred dollars. They are ready to welcome and help some other ambassador of Christ, if God shall send one to them. It is an inviting field.

"At Ontonagon, we find Bro. Smith of the (O. S.) Presbyterian body, with a Church of forty members. At Bayfield, Wis., there is a little Church, at present halting between Presbyterian and Congregational forms. They have no minister at present, but would gladly hear the Gospel from any one sent of God."

"We are having very severe weather here, causing a great deal of suffering among the two or three thousand soldiers in this Territory, as well as among the Indians. Hundreds of Government horses and mules have perished in the storm of the last week, which was the most severe I ever witnessed at this time of year. I fear the action of Government, in bringing these Indians to this inhospitable clime, will cause one-third of them to die from disease, cold, and starvation in less than a year from the date of their removal. One-sixth have died in six months from sickness, and now that it is abating, starvation stares them in the face. They are here in a howling desert on the eve of Winter, with rations for only two weeks. The nearest settlements, where provisions can be bought, is more than 200 miles distant over the broad prairies, where one storm has already laid snow three inches deep. One might be tempted to search for a more hospitable spot, but this is the place Government has selected for the graves of the Redskins, so soldiers are placed both above and below with orders to shoot every Indian that may attempt to pass.

"If they don't starve to death, I hope through the kindness of the guards to keep a flourishing school through the Winter."

Synod of Minnesota.—The Synod of Minnesota held its sixth annual meeting at Hastings, commencing on Thursday, Sept. 24th. The opening sermon was by the Moderator, Rev. J. Mattocks, of St. Paul. On Friday morning Rev. Frederick A. Noble, of St. Paul, was chosen Moderator, and Rev. John Peck temporary Clerk.

This meeting of Synod seemed to be one of more than usual interest. Among the topics of special importance under consideration, were those of Home Missions and



Education for the Ministry. Rev. H. H. Kellogg, the General Agent of the Home Mission Committee for the Northwest, and Rev. T. A. Mills, the Secretary of the Education Committee, were in attendance during the sessions of Synod, to promote the interests of these great agencies of the Church. The result of the attention given to these subjects will pretty evidently be manifest in more general and liberal contributions to them.

The services of the Sabbath were especially interesting to the Church at Hastings. After a struggle of seven years under a burdensome debt that at times threatened to take away the house of worship, there was found to be such progress made in removing this burden that it was deemed safe to say "this house shall be given to the Lord." By the 1st of October it is expected there will no longer be any legal claim against the church other than that of the Church Erection Fund. The house of worship was therefore properly dedicated to the service of God as that which the Society had a right to give to this purpose.

The sermon was preached by Thornton A. Mills, D.D., from Psalms lxxxix. 15-18. A brief statement of the financial condition of the Church was given, and prayer offered by Rev. C. S. Le Duc, the acting Pastor. This, as well as the other public service during the session of Synod, was greatly promoted in interest by the excellent singing of the choir.

Several resolutions of special and general interest were adopted by Synod during the successive days of the session. The next annual meeting is to be held at the "House of Hope," St. Paul, when it is expected that there will be a cordial interchange of Christian courtesies with the Synod of St. Paul, which meets at the same time—the last Thursday of September, 1864, with the Second Presbyterian Church.

at 7 o'clock, P. M., of the 24th (Thursday,) and opened by a sermon from the Moderator of last year, Rev. W. Speer, from the text in Exodus, 14th ch. 15th vs.—

"And the Lord said unto Moses why criest unto me?—Speak unto the children of Israel that they go forward."

The sermon was deeply interesting, and was listened to by an attentive and immense audience.

The Synod was then called to order, and thirty-one delegates, representing the several churches, answered to their names.

Some of the delegates brought with them their families and friends, who attended the meetings of the Synod and visited the interesting scenery of this vicinity, besides a good number of the citizens of this place and St. Anthony.

The Synod being organized, the time for meeting and adjournment was then fixed at 9 A. M and 2 P. M. for meeting, and at 12 M. and 5 P. M. for adjournment; religious exercises in the evening at 7½ o'clock every evening during synod. Adjourned.

FRIDAY, Sept. 25,—9 A. M.

Synod met and opened with prayer.

Rev. Charles Thayer of Prescott, Wis., was elected Moderator, and Rev'ds. G. Ainslie and S. G. Wells were elected temporary clerks. Minutes of 1862 were read.

Saint Paul was then appointed as the place of the next meeting of Synod.

Considerable discussion arose between the friends of Winona and St. Paul as to which should be preferred; and the vote stood 11 for the former and 17 for the latter. The comparative little interest felt by the people of the latter place in former meetings of Presbytery and Synod being assigned as reasons why the former should be preferred; but the latter having the right by rotation, was finally agreed upon.

Committees on the various affairs to come before the Synod were then appointed to report during the session.

Being informed that the Synod of Min-

### Proceedings of the Synod of Saint Paul.

WESTMINISTER CHURCH, }  
Minneapolis, September 26, 1853. }  
To the Editors of the St. Paul Press:

The Synod of St. Paul met in this church at their appointed annual meeting



nesota (N. S.) was in session at Hastings, the greetings of Synod were sent to them, and they were requested, if convenient, to hold their next meeting, also in St. Paul, at the same time—the last Thursday of September.

The Synod then adjourned till 2 P. M.

The afternoon was almost entirely occupied with a free conversation on the state of religion in our churches. Many interesting statements were made: some of our churches had been revived, others strengthened, new organizations told their history, and the hours passed by rapidly. All the churches agreed in one thing—an earnest desire that the coming year might be a year of blessing beyond anything we have yet experienced. The reports spoke very generally of Sabbath desecration a neglect throughout the State, in view of which the following resolutions were adopted.

*Resolved*, 1st. That this Synod regards with distress and apprehension the amount of Sabbath desecration in many of our towns and villages, and earnestly calls the attention of both pastors and people. The observance of the Sabbath is the hoop that binds together all the ordinances of religion, and enables them to retain the water of salvation. The anger of God will surely visit any nation or community that sinks into the worse than heathenish state of knowing no God and observing no times or acts of worship.

2d. That this subject should be often and earnestly remembered in the pulpit, in the prayer meeting, at the family altar, and in the example and personal influence of each servant and follower of Christ. Parents should especially guard and admonish the young, and endeavor to have them regularly observe the duties enjoined by their Creator and Savior, and strive to make it a day of sanctified instruction and enjoyment.

3d. We cordially sympathize with the proposal to hold in Minneapolis in June next, a convention of all who desire to see the Lord's day, properly observed and desire that a full representation shall be present, of those connected with our own branch of the church.

The committee on supplies made the following report:

To preach in the Westminister Church on Friday evening, Rev. Jas. Frothingham of Caledonia; Saturday evening, Rev. Jas. Lowrie, of St. Peter; Sunday morning, Rev. B. Phillips of Chippewa Falls. To administer the Sacrament of the Lord's Supper, Revs. Chas. Thayer and J. C. Caldwell, with Elders Mercer, Blackman, Baldwin and Henderson. To preach Sunday evening, Rev. Geo. Ansley, of

Rochester. By request, appointments were made for the 1st Baptist Church, Minneapolis: A. M., Rev. J. G. Riheldaffer of St. Paul; P. M., Revs. John Frothingham of Galesville, Methodist Church; P. M., Rev. J. C. Caldwell of Stillwater, Presbyterian Church; St. Anthony, A. M., Rev. A. H. Kerr, P. M., Rev. F. A. Humphry; Central Church, St. Paul, Rev. D. C. Logan. Adjourned to-morrow morning at 9 o'clock.

WESTMINSTER CHURCH,  
Minneapolis, September 28, 1863. }

Correspondence of the St. Paul Press.

After adjournment Friday P. M., the Synod assembled again in the evening, informally, with a large congregation, to listen to an able sermon by Rev. Jas. Worthingham, from the text,

"My son, give me thine heart."

SATURDAY MORNING.—The Synod met and spent a pleasant half hour in prayer and conference. An overture was then presented from brother Jackson of La Cresent, relative to the work of the U. S. Christian Commission, asking the Synod to take action to accomplish the following objects:

1st. In turning the benevolence of the membership of our churches toward the soldiers through the channel of the Christian Commission, much is being done in one form or another for the Sanitary Commission. This is well. But it seems more proper, if, indeed, it is not our duty, that christians and christian churches should work through the channel of the Christian Commission, where their gifts will *not only* relieve the physical discomforts of their soldier friends, but also promote their spiritual welfare.

2nd. To encourage in every place where we have a church the foundation of Ladies' Soldiers' Aid Societies auxillary to a State Branch of the U. S. C. C. at St. Paul. The business of the Central Branch would be to attend to the physical and spiritual wants of the soldiers on our own frontier, after which, those most distant.

3rd. To secure suitable delegates who will be willing to give their services for six weeks or longer, as Volunteer Chaplains to labor in field or hospital.

Our own Board of Publication proposes to send up a box of books for distribution among the soldiers, if the Synod will secure some person who is willing to undertake their distribution.

This question was referred to a committee, and the action of the Synod on it will be found in the proceedings of Monday.

Overture No. 2, presents the question "what constitutes a working Church and how shall our Churches be such." For answer see below.

The committee on Domestic Missions presented an interesting report which was accepted. An interesting discussion was held on the report, and it was



*Resolved*, That in view of the depressed condition of the cause of Domestic Missions in the bounds of our Church, a special representation be addressed to the Board from the Synod, which covers one of its most important fields, with a view of awakening a deeper interest in this subject.

To effect this object, a committee was appointed, Rev. Wm. Speer, chairman, and the report read on Monday, was ordered to be published in the H. and F. Record, Presbyterian and Presbytery.

Another committee was appointed, Rev. Robert Strong, chairman, to secure the services of a Missionary to labor throughout the Synod, and to secure the funds for his support, the Synod pledging *itself* for \$150 toward that object.

Reports were also made on Foreign Missions, Education, Church Extension, Publication, (tracts and books) and disabled minister's fund.

In the afternoon, the Committee on the Minutes of the General Assembly reported. Endorsing their recommendation of the observance of the week of Prayer in January and of the monthly Concert of Prayer for Missions.

It was also

*Resolved*, That the church needs additional effort to inaugurate and keep in motion the plan of systematic benevolence. That in the want of such effort, we find one cause of the languishing condition of the Board of Domestic Missions. We would urge upon the Assembly the pressing want of the Home Missionary Field, the wide door of usefulness open to our church, the many fields inviting us to enter, and the laborers standing idle, while the church has abundant means to employ them all, and in view of these things, we would most earnestly request the Assembly through its Board of Missions to increase such means as shall serve to arouse the Church to the importance of this vital cause.

Adopted.

The Committee on Presbyterian Boundaries, reported. Transferring Olmsted County to the Owatonna Presbytery, and the church at St. Peter to the St. Paul Presbytery.

The narrative on the state of religion within our bounds, a most interesting paper, was ordered to be read Sunday, at the Prayer and Conference meeting at half past three, P. M.

Synod adjourned till Monday at half past eight, A. M.

SUNDAY—The synod, after hearing an able sermon from Rev. B. Phillips on "Justification by Death," partook of the sacrament of the Lord's supper. In the afternoon nearly two hours were spent in mutual conference and prayer.

In the evening Rev. Geo. Ainsbe preached a forcible sermon from the text,

"That ye may fear the glorious and fearful name, *the Lord thy God*."

The synod will long remember these services and exercises. Rev. J. C. Caldwell preached in the Methodist Church, and Rev. Mr. Cochrane in the Plymouth Church, additional to the other appointments.

MONDAY morning.—The Synod met at half past 8 A. M. The minutes of the preceding meeting were read and adopted. Rev. D. H. Palmer, Agent of the American Tract Society, made some interesting statements to the Synod on the work of that Society. After some miscellaneous work, Overture No. 1 was taken up, and the following report of the Committee adopted:

"This Synod, feeling the importance of giving some suitable direction to the liberality of our churches, in administering to the physical and spiritual wants of our soldiers, take pleasure in recommending the U. S. Christian Commission as an agency in this good work, worthy of their liberal contributions.

We also recommend to our churches and church members to form, or aid in forming, Soldiers' Aid Societies, to be auxiliary to a branch of the U. S. C. C., to be located at St. Paul, whose first business shall be to attend to the physical and spiritual wants of soldiers from our own State, and especially those on duty within the bounds of our State or on our frontiers; and until such State Branch Society is formed, it is recommended that they act under the direction of the present Society.

We further recommend to ministers and laymen of our church to give their voluntary labors to this object when opportunity offers, and where it can be done consistently with other obligations.

We are gratified to learn that a box of the publications of our Board have been tendered for use in this direction by the Board, through Dr. Waters. With pleasure we accept the offer, and request Bro. Kerr, Chaplain of the Minnesota 9th, to take charge of the box and distribute the contents.

The Committee on Systematic Benevolence recommend a sermon on Domestic Missions before Synod next year, to be delivered on Sabbath evening—Bro. McKee to be the principal, and Bro. Jackson the alternate; the other boards to be reported upon by their committees.

Overture No. 2—"What constitutes a working church, and how shall our churches be made so?" was answered by the Committee so as to draw out discussion.

1. A working church is one in which every officer and member, filled with the spirit of Christ, is constantly at the feet of duty.

2. By the proper study and ministration of the truth and by believing prayer to God for his blessing.

This overture and answer, taking up so important and practical a subject, was referred to the next meeting of Synod, to be discussed the Friday evening of the session in place of the usual sermon.



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The following resolution was then offered by Elder Chute and adopted *unanimously*:

*Resolved*, That the Synod rejoices in the progress made by the Government of the United States in the good work of putting down the great rebellion as evidenced in recent victories; that our sympathies are extended to our wounded soldiers and those mourning the gallant dead; and that we will continue to pray to Him who has the destinies of Nations in His Almighty hand to vouchsafe to us a speedy safe and honorable peace that will preserve our beloved Union, to be for His honor and glory and the highest good of all men.

It is proper to state here, that when the above resolution was adopted unanimously, some members of the Synod were not present, who, with the reporter, whose attention at the time was given to copying this report, would have dissented to the first clause of the resolution, but heartily concurred in the remainder.

A paper appointing a Committee to memorialize the legislature for change in the marriage laws, was adopted. On the Committee were appointed Bros. Riheldaffer, Farrington and Chute.

A warm vote of thanks was adopted to the people of Minneapolis and Saint Anthony for their hospitality; also to both the Packet Companies and the St. Paul and Pacific Railroad for reduced fare; also, to our reporters, and the St. Paul papers for publishing these condensed minutes.

The Synod resolved to have the minutes of this meeting published in pamphlet form, desiring in future to enable every minister and church to be acquainted with its acts and history.

After prayer and singing, the Synod was dismissed with the Apostolic benediction to meet in the Central Church, at St. Paul, the last Thursday of September, 1864, at half past seven P. M.

Minnesota, May 11th, 1863.

DR. NEVIN:—*Dear Brother*:—The Presbytery of Chippewa held its Annual meeting at Winona, on the 1st inst.

The ministerial brethren were all present with the exception of brother Taylor who holds the office of chaplain in the army.

Rev. James Frothingham of Sheldon, was elected Moderator.

Rev. Sheldon Jackson was elected Stated Clerk in the place of Rev. W. W. McNair, resigned.

The Rev. J. G. Wells was received from the Presbytery of Potosi.

Mr. Frank Trigg was received as a candidate for the Gospel ministry.

Two churches organized since the last meeting of Presbytery were taken under its care.

The Rev. George Ainslie and elder J. F. Buck were elected Commissioners to the General Assembly.

On Sabbath afternoon, May 3d, the Rev. D. C. Lyon was installed pastor of the church at Winona. The prospects of our church at that point were never brighter. About a year and a half ago they enlarged their house of worship, and now again it is too strait for them.

Sabbath evening was devoted to a missionary meeting. There were five ministers present, who were once connected with the Foreign missionary work.

By previous arrangement the Presbytery of Winona (N. T.) held their annual meeting at the same time and place. The most delightful harmony of feeling existed between the brethren of the two bodies.

The devotional meetings of the two Presbyteries were held together.

A joint committee prepared a memorial to the General Assemblies on the subject of Union, which was submitted first to the Presbyteries in convention, and afterwards officially acted upon by each separately.

It is to be sent by each of the Presbyteries to their respective Assemblies.

This meeting of Presbytery will long be remembered by those who were privileged to be present.

The Rev. Wm. Speer of Lake City, Minn., is Commissioner to the Assembly from Presbytery of Owatonna. NORTH WEST.

*Sheldon Jackson*  
ITEM.—Ministers wishing a missionary field, or Presbyterian families desiring to emigrate to Southern Minnesota, may write for more particular information to S. Jackson, La Crescent, Minnesota.





## THE SYNOD OF MINNESOTA.

Presbyterian Unity.

MINNESOTA, Oct. 12, 1864.

*Dear Evangelist:* You have doubtless heard of the New Yorker who, travelling among the hills of Vermont, was asked by an amazed rustic how he liked living so far off. We in Minnesota might ask the question with even better grace. But although you *are* so far away, doubtless you and some of your readers will be pleased to learn what we outer-sentinels in the army are doing for Presbyterianism and for Christ.

The Synod of Minnesota, the youngest of the sisterhood, I believe, met in the House of Hope, St. Paul, Thursday evening, Sept. 29. The opening sermon was preached by the last Moderator, Rev. F. A. Noble. His text was John iv. 35: "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." The theme deduced was, The duty of laboring for immediate results: and this was presented in a clear, earnest, forcible manner, carrying conviction to every heart. The subject was the more timely, as Rev. E. P. Hammond had recently spent a few weeks in our State, setting forth an example of one acting upon the principle inculcated.

Rev. John Peck was chosen Moderator, and Rev. Sanford H. Smith Temporary Clerk.

## Old School and New School.

Almost the first item of business on Friday was to open a correspondence with the Synod of St. Paul (O. S.), in session in another part of the city. That Synod had, at their last meeting, notified us of their choice of St. Paul as the place of meeting this year, and invited us to select the same, for the purpose of promoting fraternal love and intercourse. Another place had already been chosen by our Synod; but this action was reversed, and the invitation accepted. The following resolution therefore was adopted at an early stage of our proceedings:

Whereas, Synod has convened in this city at the suggestion of the Synod of St. Paul, therefore resolved, that a committee be appointed to meet a corresponding committee from that body, for the purpose of consultation upon any questions of mutual interest that may arise.

Meanwhile our brethren of the other Synod were acting in the same direction, and immediately on the opening of the afternoon session their delegates appeared, bearing the following credentials:

The Synod of St. Paul, in session at the Central Presbyterian Church, send fraternal greeting to the Synod of Minnesota, in session at the House of Hope, and appoint Revs. James A. McKee and H. L. Craven and Elder G. W. Farrington to bear this message to the Synod of Minnesota, and confer with that Synod, or with any committee which that Synod may appoint, in regard to union meetings for worship and conference. We further add that it will be gratifying to the Synod if an arrangement can be effected by which a joint sacrament of the two Synods can be held in the Central Presbyterian Church, now destitute of a pastor.

(Signed) D. C. LYON, Moderator.

CHARLES THAYER, Stated Clerk.

The delegates were warmly received, and their cordial and fraternal greeting was as kindly reciprocated by the Moderator in behalf of Synod. Doubtless all present felt that true unity already existed between the two bodies, and that the day was not far distant when the whole Presbyterian family should be one in fact as in heart.

The cordial feeling thus aroused received even a new impulse that evening, when the two bodies met socially at the house of Elder Farrington, where abundant hospitality, friendly interchange of feelings and congratulations, smiling faces, affable ladies, good music, and good cheer, made us all feel that indeed "our fears, our aims, our hopes were one," as the hymn we sung expressed it. Prominent upon the table was a pyramid surmounted by two miniature flags crossed, bearing respectively these inscriptions: "Synod of St. Paul, Unity of the Spirit," "Synod of Minnesota, the Bond of Perfectness." To these Brother Lyon, the O. S. Moderator, very happily called attention, expressing the hope that Presbyterians might soon all be *one*, with *one flag* waving over a



peaceful land. Moderator Peck then offered prayer, and our pleasant and profitable interview was closed with singing "Blest be the tie that binds," &c.

On Saturday evening both Synods convened in the House of Hope, and listened to an excellent sermon from Brother Speer of Lake City, a member of the Synod of St. Paul. Text: 2 Cor. iv. 5. But the most delightful service was that of Sabbath afternoon, when together we sat around the table of our Lord. Very happy were the thoughts presented by those selected to address us, very sweet and solemn that hour of communion with our Lord and with one another. It was good to be there. We would fain have built tabernacles and *remained*. But there is another and better supper, of which may we all partake—the Marriage Supper of the Lamb.

I have dwelt at length upon the above deeply interesting subject, feeling that it is to all who seek for the unity of the Church an encouraging sign of the times. May there be *many* such meetings!

#### Religious Family Newspapers.

You will be pleased to hear that Synod was so sensible of the value of such papers as THE EVANGELIST and others of like aim and character, that it took action as follows:

Whereas a good Religious Newspaper is of great assistance to the Pastor in his regular ministerial work, and profitable in every respect in the family, promoting intelligence, quickening faith, deepening and enlarging the sympathies; and whereas there are very many families within our bounds, religious and otherwise, who are without a Religious Paper; therefore

*Resolved*, That we recommend to our Ministers and Elders to take this matter into serious consideration, and do their utmost to put a good Religious Newspaper of our order, as soon as may be, into every family within our immediate connection.

#### Benevolence.

Synod manifested decided interest in the various benevolent operations of our Church. Each received due attention, and means were adopted to awaken throughout our bounds a still deeper interest in these causes. The various Permanent Committees reported enlarged contributions during the past year, and expressed their hopes of continued

increase in years to come. The Ministerial Relief Fund was warmly recommended to the Churches, in addition to the causes formerly sustained. But the most decided action, and that promising the most decisive results, was upon the subject of

#### Home Missions.

A young Synod like ours, composed largely of missionary Churches, with a vast mission field on every side, could not fail to exhibit deep interest in this cause. Since our last meeting, the Home Missionary Committee had sent Rev. A. G. Ruliffson to labor with us as Synodical Missionary. He had faithfully canvassed the field, so far as the limited time would allow, and presented to Synod very encouraging reports of his work and of the prospects before us. Several fields are already open, and asking for men to come and cultivate them. A Permanent Synodical Committee was appointed, for the purpose of conferring with and aiding Bro. Ruliffson. And in view of all the circumstances, the following Resolution received hearty and unanimous approval:

Whereas the immediate and imperative want of our State is men, good men, to preach the Gospel; and whereas men can be obtained only by their being visited and having the subject brought personally before them, by some one who has a thorough appreciation of our peculiar needs, and a deep personal interest in the matter; therefore

*Resolved*, That the sum of Two Hundred Dollars, to be raised by the several Churches within our bounds according to their several ability, be put at the disposal of the Permanent Committee on Home Missions, for the purpose of sending our agent, Rev. A. G. Ruliffson, to visit the Seminaries in the East, to consult with young men, by private conversation to present our claims and the special inducements for coming to labor in this field, and, if possible, to secure their services.

We trust, Messrs. Editors, that amid all the demands for laborers in various fields, *our* claims may not be forgotten; but that not a few vigorous, able, and self-denying young men may be induced to come over and help us in this new and beautiful and healthful State, whose peaceful prairies and lovely valleys are already clothed with flocks, covered over with waving grain, and teeming with a population that need the Word of



eternal life. The thundering and the shriek of the locomotive will be heard ere another year throughout the length and breadth of our State. Flourishing towns and cities already exist, and are springing up in every direction—a healthy growth. Young and enterprising people from the over-stocked East, and from the countries of the Old World, are flocking here to seek their fortune. Shall we let Mammon be their God? Or shall we seek to redeem the land and the people for Jesus Christ? A little handful of ministers and missionaries, standing shoulder to shoulder, are doing their best to build up the institutions of the Gospel and gather a people unto God. Send us at once half a dozen earnest co-laborers. Here is work to do. Here is a harvest to be gathered. Let not Christians, whatever expenses they may curtail in these trying times, diminish their contributions to the cause of Christ. Above all, let them not forget this great mission-field—THE WEST.

Excuse me, for consuming so much of your space. Synod requested me to send you this synopsis of our proceedings, and I trust it may not be uninteresting to your readers. Various other items of business came up, but I need not weary you by recounting them here, further than to say that our meeting was delightful and harmonious throughout, and we went to our homes encouraged and stimulated to labor with increased perseverance and fidelity for our Church, for souls, and for Christ.

For the Presbyterian.

### SYNOD OF ST. PAUL.

This Synod met in the Central church of St. Paul, Minnesota, on Thursday evening, September 27th, and was opened with a sermon by the Rev. Stuart Mitchell, district missionary of the North-west. In consequence of the difficulty and expense of travelling at the present time, only sixteen of the thirty ministers labouring within the bounds of the Synod were present, and of its forty churches only seven were represented by ruling elders. The Rev. D. C. Lyon, of Winona, was chosen Moderator.

At an early stage of the proceedings a committee was appointed to bear the friendly greetings of the Synod to the Synod of Minne-

sota, (New-school,) in session at the 1 of Hope, in the city, and to arrange for union meetings of the two Synods.

Through the munificent hospitality of ruling elder Farrington, the two Synods spent Friday evening together, socially, at his house. Great harmony and good feeling prevailed, and it was an occasion of much unalloyed pleasure to all. On Saturday evening, a union meeting was held in the House of Hope, at which the Rev. William Spear, of Lake City, preached. And on Sabbath afternoon the two Synods united in the sacrament of the Lord's Supper, in the Central church. All these occasions made it manifest that the meeting of the two Synods in the same city and at the same time, was a happy thought, and was greatly conducive to harmony between the two bodies.

The reports of the brethren from the different churches were full of interest, and showed considerable progress during the past year, and inspired bright hopes for the future. The subject of a Synodical missionary elicited considerable interest, and arrangements were made to secure the services of an efficient man for the work.

The Female Seminary of the Rev. J.G. Rihel-daffer was recommended to the patronage of all in the bounds of the Synod.

The subject of a College for the North-west was discussed at length, and action taken favourable to the movement inaugurated at a convention lately held at Chicago, to establish and endow one great College for the North-west.

That portion of the Presbytery of Chippewa, which lies in Minnesota—the first church of Winona excepted—was united to the Presbytery of Owatonna, and the same was changed from Owatonna to the Presbytery of Southern Minnesota.

A vote of thanks was passed to the citizens of St. Paul who so hospitably entertained the Synod. Adjourned to meet at Rochester, Minnesota, the last Thursday of September, 1885.

### LETTER FROM MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

Messrs. Editors—The Presbytery of St. Paul met in the Vermillion church, Dakota county, Minnesota, April 26th. The meeting was opened in the usual presbyterial order. There was an opening sermon; the election of Moderator and Clerk, reading of Minutes; and all that is usual in bodies worthy of the name of Presbyteries. Perhaps we follow the Book with even greater care than some of our older and larger Pres-



byteries, who do not feel the importance of always putting on their dignity.

Perhaps your readers would like to know something of the church of Vermillion, in which, I have said, we met. Well, it is an immense church, about *ten miles square*, without a roof, save the heavens above; and it is not fenced in! The particular part of the body of this church, in which Presbytery met, (for our body is not large enough to fill it all,) was an unpainted schoolhouse, about twenty by thirty feet in extent, seated in the usual manner of such structures, to suit the breadth of beam and length of pedal extremities of the rising generation of the district. It was a little wearisome to men of full size, (such as are to be found in the Presbytery of St. Paul,) to sit coiled up in these seats, from eight A. M. to five P. M. But we went through all the motions of Presbytery, and thought we had a good meeting. The people gave us a hearty welcome, and treated us to the fat of the land; and, what sweetened all, they were glad to have us there.

The Vermillion church was organized in 1854, by the Rev. James A. Stirrat and Rev. J. G. Riheldaffer. It was originally composed of five members, who brought letters from the Central church of St. Paul. The church at present consists of about twenty members. They are located in a beautiful and rich agricultural region, in which we hope to see grow up a strong country congregation. But to this end, they need *a house of worship, and should have had one years ago*. True, they can worship in the schoolhouse. And it is too common for our little country churches to think that while they have the schoolhouse, there is no pressing necessity to build. But the schoolhouse is the place of worship for all denominations; and until some one of them build a church, the question is not settled which shall occupy the ground. I look upon no church as established, until it is housed. When that is done, if it be in a country settlement, other denominations usually draw off to a distance, and the people gradually con-

centrate their strength on that one enterprise, in their own neighbourhood.

The free conversation on the state of religion revealed an encouraging degree of success within our bounds. During the past winter there has been a marked work of grace in the Central Church of St. Paul; also in the church at St. Anthony; and a good degree of interest in most of our fields of labour. Some attention was given to the subject of education. The St. Paul Female Seminary was reported to be in a flourishing and prosperous condition, and Presbytery strongly commended it to the patronage of the public. The pupils of this Institution shared largely in the religious interest in the Central Church during the past winter. The pupils gathered here from different parts of the State, are under such moral and religious instruction as the brethren deem of great service to the cause of Christ within our bounds. The Rev. J. S. McElhinny has established a school at Canon Falls, Minnesota, intending to build up an Academy for boys. He is vigorously prosecuting his work, and has on hand a scheme for securing a large, unfinished stone building in the town, which, if successful, will, we trust, secure the permanent establishment of this enterprise. It is worthy of all commendation. Indeed, Messrs. Editors, we feel that nothing but poverty is in the way of our doing an important work in promoting religious education in Minnesota; and we will not even much fear that our God can supply all our needs.

The Central Presbyterian Church was organized in the city of St. Paul, February, 1852, with seven members. It was then alone in all the region now covered by the Synod of St. Paul. We have now in the same field three Presbyteries and a Synod, about a dozen of church-buildings and several parsonages, free from debt. Thus the foundations are being laid, in hope that the building shall rise.

J. G. R.



## LETTER FROM MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—That your readers may know something of what is doing in this far North-Western quarter of the Presbyterian Church, I will send you a short account of the more important occurrences of the past few weeks. The Presbytery of St. Paul has had three meetings since the 9th of August, and the Synod of St. Paul met in the Central Church of the city of St. Paul on the 29th of September. A *pro re nata* meeting of the Presbytery was had on the 9th of August, to dissolve the pastoral relation between the Rev. J. G. Riheldaffer and the Central Church of St. Paul. This meeting was called at the request of the pastor. The resignation was opposed by a large majority of the congregation. The Presbytery did not deem the reasons given by the pastor to be sufficient to dissolve the relation, but as the pastor insisted upon his request, it was reluctantly granted. Thus was severed a connection that had existed for thirteen years. Brother Riheldaffer was the first minister of our Church who settled in the Territory of Minnesota. He organized the Central Church, which, under his labours, procured a house of worship at a cost of ten thousand dollars, free from debt. Five years from the time he commenced his labours in St. Paul, the church became self-sustaining. This church now numbers about ninety members; about as many have been dismissed from its membership to churches in other parts of the country. St. Paul being a *terminus ad quem et a quo*, constant changes are taking place in the church and congregation. The pastor of the Central Church, believing that religious education is an indispensable part of the Church's work, early established a Parochial School, which was kept up for five years in the basement of the church. The St. Paul Female Seminary was then

established by him, and is now in a flourishing condition.

Some division has been occasioned in the church in consequence of the resignation of the pastor, but it is hoped that this will soon be healed, and that the church will have a prosperous future. The pastorate of the Central Church opens a wide field of usefulness to a devoted minister, and it is the prayer of Christians here that God would speedily send them such an one.

The Presbytery of St. Paul held its regular fall meeting on September 28 and 29. The only business of special interest was a call from the church of Rockford for the pastoral services of brother J. H. Hunter. The call was accepted, and Presbytery appointed the meeting for the ordination and installation at Rockford, on the 19th of October; at which place and time our Presbytery met, and having ordained brother Hunter, installed him pastor over the infant church of Rockford. The services were deeply interesting and affecting. When opportunity was given for the church and congregation to come forward and take their pastor by the hand, the Moderator invited all to do so who felt themselves to belong to brother Hunter's charge. There was not a man, woman or child in the house who did not heartily embrace the privilege. We have never seen so warm a greeting; there were tears of joy and friendship in abundance.

Rockford is thirty miles from Minneapolis, on the falls of St. Anthony, situated on Crow River, twenty miles from its mouth. In going there, we penetrate about fifteen miles into what is called the "Big Woods." The land is heavily timbered with hard and soft maple, oak, butternut, and cotton-wood, and other varieties of timber. The soil is of the richest quality, and will, at no very distant day, be under a high state of cultivation. The forest abounds in game, such as deer and bear; partridges are abundant, and afforded us amuse-



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ment by the way, for at the risk of shocking some of our ministerial brethren, I must inform them that we pioneer ministers go armed into the woods. This is thought to be a necessary precaution in a country where Indians lie in wait for scalps. But as we never expect to use our guns on Indians, we charge both barrels with fine shot.

But I had almost forgotten to tell you that the city of Rockford contains a population of about one hundred souls. Most of the people are intelligent and enterprising. When we entered the town it was dark night, with here and there a light glimmering through the trees and brush, that gave to it the appearance of a clearing in the forest, in which the log-heaps are burning low. We felt that the place was gloomy and lonely, and our heart felt pity for our brother and his wife living two miles from this city, in a log-cabin with one room, away in the forest, where the night seems all the more sombre from the hoot of owls and the ceaseless drum of pheasants. But when we entered the pleasant home, where we were to abide while in Rockford, and heard the warm commendation bestowed upon our young brother Hunter, our gloomy feeling all vanished, and we thought he had been happy in his selection of a field of labour; and of this we became fully convinced before the close of the following day.

The Synod of St. Paul had a pleasant meeting. The Synod of Minnesota (New-school) were in session at the same time, in one of the New-school churches of this city. The two Synods met together for public worship on Saturday evening, in the New-school church, and one of the members of the Synod of St. Paul preached before them. On Sabbath afternoon the two Synods met in the Central Church, and sat down together at the table of our common Lord. This was a delightful meeting, at which we felt as children of a common Father, rejoicing in the same blessed hopes.

On Friday evening the two Synods, with many of the people of the churches in which they were holding their sessions, were invited to the house of Mr. George W. Farrington, one of the ruling elders of the Central Church, where a splendid supper was prepared for them. On the centre of the table was a huge pyramidal cake, ornamented on top with two hands clasped in friendly greeting, and two small flags bearing the inscriptions, "Synod of St. Paul," "Synod of Minnesota." At this meeting the union was so complete that it was impossible to tell the difference between New-school and Old-school, and about equal affection and zeal were shown by the ministers and ruling elders, and their wives, of both schools. Pleasant greetings, conversation, and music, filled up the fast fleeting moments, and all closed with reading, prayer, and singing. Although this armistice did not result in any successful negotiations for peace, I doubt whether any advantage was gained by the one party over the other.

The Rev. Stuart Mitchell, district missionary of our Domestic Board, was present at Synod, and added much to the interest upon the subject of church extension in the West. The Synod passed resolutions, expressing our deep interest in the work of brother Mitchell, and our gratitude to the Board of Missions for all the past favours they have shown to us in our field, and our appreciation of their zeal and efforts on our behalf.

All the Boards of the Church, as is the custom in this Synod, received attention through Committees appointed to report upon them. Our cause is gaining ground in Minnesota. At each successive meeting of Synod we welcome new faces of brethren, who have come to cast in their lot among us, and assist in laying the foundations.

PIONEER.

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The Rev. J. G. Riheldaffer has resigned the pastoral charge of the Central Presbyterian church at St. Paul, Minn.

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For the Presbyterian Standard.

### MINNESOTA CORRESPONDENCE.

La Crescent, Minnesota, 12th Feb. 1864.

BRO. NEVIN :—The Presbytery of Chippewa having just closed its winter session, and at your request I will write you a few lines.

The Rev. Jacob Kolb, missionary to the Germans at Winona and vicinity, was received from the Presbytery of Dane.

A call being received from the Church at St. Charles, for the pastoral services of the Rev. Hugh L. Craven, and found in order, was placed in the brother's hands, and accepted.

The Rev. James Frothingham presided and proposed Constitutional questions. Sermon by the Rev. S. Jackson. Charge to the Pastor by Rev. D. C. Lyon; and charge to the people by Rev. John Frothingham.

Bro. Craven comes to the people of St. Charles not as a stranger, having been with them from the beginning of their Church enterprise. He came to Minnesota direct from Princeton Seminary, in the summer of 1860. During that season, owing to the religious destitution of this section, he undertook and filled a circuit which required him to ride fifty miles one week; 100 the second week; and 113 the third; completing the round every three weeks. In the Fall, another brother taking part of the field, Bro. C. settled at St. Charles. Since then he has gathered together and organized the two Churches of Fremont and St. Charles.

The congregation of St. Charles lately testified their esteem for Bro. C., by the substantial donation of \$150, mostly in money. St. Charles is growing into importance by the construction of the Winona & St. Peter R. R., which runs through the village.

I remain truly yours,

SHELDON JACKSON, *Stated Clerk.*



*Messrs. Editors*—Perhaps some of your readers may be willing to take a look at a missionary field, without the inconveniences attending a personal inspection. Suppose we go on an exploring tour. We hear of a new city starting up, and set out to see it. We arrive at midnight. Those men awaiting our arrival with lanterns, are they hotel-runners and hackmen? the sleepy traveller asks himself. Not exactly; the running here is done by the travellers. We have prudently made inquiries beforehand, and now, at the risk of tumbling over brush-heaps, and down uncurbed wells, we make straight course for a light in the window. Here is a boarding-house, built of rough boards inside and out—no plastering. The landlord will “accommodate” us in one of his two up-stairs rooms. By the light of a flickering candle-end we find there are four beds for the eight occupants, and room to edge between. The bedsteads are of pine board, and the beds and pillows of marsh hay. The ground out-of-doors would be a little softer, and the air purer, but it is raining, and we are well off with this, for we hear a party of new comers downstairs, taking lodgings on the bare floor—bare, if it were swept.

All this would be more agreeable if the company were better. But from below there comes up a steady fusillade of oaths—senseless, unprovoked, cold-blooded, disgusting profanity. One of our sleepers wakes up in the night with the name of the Saviour on his lips—not a grateful prayer, but a growling curse. Another gets up in the morning singing an obscene song. So it goes day after day, in such places; and so respectable young men become, perforce, inured to profanity, as they are to dirt and discomfort.

Long before light we hear the people coming and going to and from breakfast in the room below. We get up as tired as when we lay down, and view the city that is to be. Forty or fifty wooden houses and shanties, unpainted and unplastered, are scattered about among the

stumps and brushwood, without sidewalks or fences. There is one house in town that is plastered, but even that is not finished ready for winter. The crows are croaking in the tree-tops, loth to abandon their haunts; and yonder the wild ducks are feeding within gunshot of a steam saw-mill in full motion.

We set out after breakfast to discover a pious family we have heard of—the only one in the place—or, at least, the only one whose light shines clear enough to be seen by the world. These are known as Sabbath-keepers, and when we learn that fact we feel confidence in them; for the temptation to Sabbath-breaking in a new country wrecks many a fair profession. We find them, and find welcome. The wife is sick, and the husband is housekeeper; and the whole house might be put inside of many parlours we know of, but there is a bed for the missionary, and he shall find a place at a neighbour's table. We put up a notice at the post-office, and tell people as we go about town, that there will be preaching to-morrow. There is no church, nor hall, nor school-house; but we can have a room in a labourers' boarding-house between meals.

On Sabbath morning building, teaming, &c., seems to be as usual on other days, but our resident friend tells us he perceives quite a diminution of Sabbath work produced by the simple announcement of preaching. We arrange some benches in the boarding-house, and commence the service. Our congregation consists of twenty-five or thirty men, two women, and two children. Some of the men are caught there by accident, and soon leave. There is one hymn-book, and two persons to sing besides the preacher. Before the sermon is half done, one man is stretched at full length in the sink at the preacher's left, asleep and snoring. He is probably a Catholic, who does not take the trouble to go upstairs, or go out. But there are other Catholics who are listening attentively. In the evening there are no women present; they could hardly be expected to find their way on such a dark night



through such paths, to such a place, even if they knew of the meeting, and were not all overburdened with work. But there are from fifty to seventy men, attentive and orderly, and we tell them of the prodigal son, and urge that even here and now is the time and place to arise and return to the Heavenly Father. After the service a man comes up with his lantern, to light the preacher home. He is not a Christian, nor is his wife, but they were brought up Presbyterians, and they have an interest in the place, and do not wish to leave it, and they are disgusted and alarmed at the prevailing wickedness. They expect there will soon be a large village here, and

they want to see a church and regular services.

Shall such fields be occupied by our Church? If so, it must be by means of the Board of Domestic Missions; for, long before there will be Christians enough there to support, or even half support a preacher, others will absorb the Christian material into less orthodox and efficient organizations. Better that than have the community lapse into heathenism, without any check whatever. But why may not our Board be furnished with the means to supply such places from the start with pious, able, interesting preachers of the gospel?

*Samuel Mitchell M*

Next morning we survey the village. There are fifteen or twenty houses, with saw and grist mill, and an enterprising set of people. They have a sermon once in two or four weeks, such as it is. Says a man who professes to be a Baptist, and seems candid, "I used to go as a matter of duty, for example's sake, but latterly I stay at home. I don't know much myself, but I can't learn any thing from the preaching, and it does me more harm than good." We meet an old man from a settlement in the timber, and inquire about their preaching. "Yes, plenty of it; but I don't go near them. I am not disposed to scoff at serious things, gentlemen; God forbid that I should; but I can't go to such meetings. It's ridiculous."

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We leave an appointment for preaching in the school-house Friday night, and go out four miles to see a family that brother H—— knows. They are building a log house, and are living in a shelter of logs, rails, and hay, with the ground for a floor. A lovely situation—a grove behind the house, and the land in front sloping down to a charming lake all dotted with wild ducks. A happy family—agreed in seeking the Lord. Here is a young man who has lately consecrated himself to Christ, and wishes to study for the ministry. We learn that Providence has brought together here in close neighbourhood four or five Christian Presbyterian families from different parts of the country, all anxious to have the gospel preached to them. We tell them to come to the preaching Friday night, and we will see what can be done about getting a minister, and having a church.

On the way to H—— we meet a man driving an ox team. Unlike the seventy, it is our rule here to salute every man by the way. His face and words betray the Christian gentleman. It is a Baptist clergyman, and, as we afterward learn, was formerly Principal of an Academy in New England, but now living utterly alone in a cabin on the frontier. Of late his neighbours have prevailed on him to preach to them part of the time.

Next we hear of a German Lutheran minister, and find him at a log-house of two rooms and a loft. One room is occupied by the shinglemaker's family, with whom he boards; in the other, a dozen young Teutons sit on rough benches, conning their German Primers with the pastor in his skull cap for pedagogue. He has a nice library, and seems to be humble and evangelical. As he has but lately come over, we show him the Tract Society's Botschafter, and recommend its circulation. He seems pleased with it, and notes the address. Christians who wish to do good among the Germans will find this useful. It is so cheap—twenty-



five cents a year—that they will take it, and if they pay for it they are likely to read it. At present it is vigorously edited, and it is always evangelical.

At H—— we find a Christian family, and learn that they are supplied with Methodist and Congregational preaching from other places. We return to our Presbyterian neighbourhood, and call on a family. They have a house up and a roof, but the sides are not chinked and the floor not finished, and the hospitable and tidy mistress is evidently in trouble about her limited accommodations. But we have promised to stay elsewhere to-night, so we go on to the next house. The husband is away, but the wife is glad to see us. They are “old settlers,” compared to their neighbours, and have a good frame house with two rooms, a pantry and stove shanty below, and two rooms above. Our hostess to-night has one young lady, two young men, and five children to find room for, and some

folks in her case would think that enough without two ministers. But she finds room for us, and when we suggest the difficulty of finding a place for a missionary and his family to live, she volunteers to take them in till a place can be provided.

We go away from this neighbourhood feeling and saying to each other that the Lord has directed our way. Here is a good opening, and if God will put it into the heart of brother ——, he is the man. But it will cost money to bring him out here, and he will need a horse, and these people cannot support him. The Board's funds are running low under the heavy drain for Freedmen and Border State Missions, and the church collections do not increase. Is it safe to promise these people a minister? Safe! Look over this landscape, beautiful as Eden; soil rich as Egypt, sprinkled with groves and dotted with lakes, any one of them worth a fortune for its mere beauty; the loveliest country you ever saw, filling up under the Homestead law with enterprising settlers, and soon to be traversed by a

railroad, at whose stations villages will spring up as by magic;—shall we leave this rich country to worldliness, ungodliness, and infidelity? Shall we give the field, the labour, and the honour, together with our own Presbyterian people, to other denominations, because the sum total of our church collections for Domestic Missions is only \$68,000—twenty-nine cents a member? No! A missionary we must have here, and the churches must give more money, and we must trust the Lord to put it into their hearts to give of what he has put into their hands. S. M.

*Stuart Mitchell*

For the Presbyterian.









## SYNOD OF MINNESOTA.

A report of the proceedings of a meeting of Synod is not presumed to be a matter of special interest, except to a small portion of the readers of a weekly journal.

But the writer of this will assume that everybody that reads *THE EVANGELIST* (and many others) will be interested in knowing something of the Synod of Minnesota, because it is both the *greatest* and the *least* (or one among the least) of those in our Church.

It extends the hand of its fellowship five hundred miles from the capital of our State toward the Rocky Mountains, and nurtures one of its churches, in a *risen*, as far down the river, towards the Gulf of Mexico.

It is a *Home and Foreign missionary field* combined, and no doubt as such, it has received the aid and the prayers of many Christians in the East, who look for and expect results.

These are being manifested in both the fields. But it was to Home Missions that the attention of Synod was particularly directed, at its last meeting, held at Chatfield, with a church mourning the recent loss of its pastor, our dear brother Holt.

This meeting of our Synod deserves to be designated *The Home Missionary* meeting of Synod; not because this subject excluded all others, but because of the prominence that it seemed to occupy in the minds of the brethren.

In the absence of the Moderator, Dr. Kendall, Secretary of the Home Missionary Committee, by request, preached the opening sermon. He struck the right key, and was listened to with deep interest; encouraging all to put their trust in God, and go forward in this grand and glorious work.

It was evident, as reports came from different parts of this State, that a new impetus had been given to the work. The fruit of a synodical agency by an earnest worker, was manifest; and results of expenditures, from special and liberal contributions of Christians in New York, were shown to be such as will abundantly reward the donors. Two churches that had long been virtually dead, have been reorganized with good

promises of prosperity. One has been organized at a place where we have not heretofore had any; and the brother who labors there finds much to cheer and encourage him. In ministerial strength there has been an addition of four young men, whose promise of usefulness is no slight encouragement to brethren already on the field.

And as this kind of progress is made, new opportunities present themselves, and the work enlarges on our hands. From the tone of remarks in Synod it was manifest that every one felt the results of the past year to be only the auspicious beginning of a good work, that must be continued, and pressed on more vigorously to the end.

Sabbath evening was devoted especially to the subject of Home Missions, and was a meeting that, if we mistake not, will yield good fruits in time to come. Here was the culmination of interest on this subject.

The addresses were impressive and affecting—the speakers dwelling on the grandeur of the work—the means by which it must be accomplished, and the great present want; urging especially the necessity of supplying the want of *men*, and the encouragements to “pray the Lord of the harvest that He will send forth more laborers into His harvest.”

In the report on Home Missions, the Synod expressed this purpose, “Wherever there are people that want us, or are willing to receive us, there we intend to go,” to preach the Gospel, and build churches to the extent of ability. “We do not propose to interfere with others, we are willing that Methodists, Congregationalists, Baptists, Episcopalians, our Old School brethren, and all others of the Christian faith, shall pursue the same, or any other policy, that in their judgment may seem best. But we do not intend to be hindered in our work, by any intimations from this or that source, that we are adopting extraordinary methods for the upbuilding of our Zion.”

Special reference is here made to complaints that the Synod has endeavored to aid in the erection of houses of worship, by contributions larger than those offered by our Fund.

Whether or not we are to blame the



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Church Erection Fund, that societies are not sufficiently aided in the erection of houses of worship, as "E. D. N." seems to think, and the Secretary of our Church Erection Committee earnestly attempts to refute, is now of little account, as the rails are laid upon which that Fund must be run. But one thing is evident out here, a good house of worship, free from debt, is one of the elements to complete success.

So this Synod feels, and with respect to this conviction, it proposes to act.

Our meeting throughout was one of complete harmony, good feeling, and of action under great responsibility. The next annual meeting is to be held at Stillwater, where the Synod of St. Paul will meet at the same time.

L. S. C.

## DEDICATION. / 865

Messrs. Editors—The village of Galesville, Wisconsin, county-seat of Trempealeau county, lies twenty-two miles north from La Crosse, and fifteen miles south-east from Winona, Minnesota. It is beautifully situated in a valley, surrounded by bluffs on three sides, and opening towards the Mississippi on the fourth, over a prairie six miles wide. The citizens are principally from Eastern States, and in their morals and general intelligence present a striking contrast to the majority of Western towns. Perhaps forty families comprise the whole population.

Five years ago a Presbyterian church was organized here by the Rev. Messrs. Lyon and Jackson, of the Chippewa Presbytery. The Rev. John Frothingham took charge of the church a few months after, and has continued his ministrations there up to the present time. The church originally numbered forty, the most of whom were Scotch people, from settlements four to twelve miles distant. The readers of the *Home and Foreign Record* may have noticed occasional letters descriptive of this field over the signature of "J. F." Two

years ago a church edifice was planned, and measures were taken to secure its immediate completion. The church struggled through many difficulties, meeting with hindrances of very discouraging nature, as the repudiation of large subscriptions, and the burning of most of the lumber at the mill after its purchase. Success, however, attended the enterprise, through God's blessing, and now a neat and commodious edifice stands in the midst of that pleasant community. The building measures twenty-eight by fifty feet, with tower, (yet incomplete,) and is finished both outside and inside in a manner that does credit to those engaged in it.

The church was dedicated to the worship of God on Sunday, the 1st inst. The whole cost was thirteen hundred and fifty dollars, all of which was paid, the pastor himself contributing some

seventy-five dollars out of his own limited means. Of this sum, over nine hundred dollars were raised by the people of the place and vicinity. The dedication sermon was preached by the Rev. James Frothingham, of Caledonia, Minnesota, from the text, "My house shall be called of all nations the house of prayer." The Rev. J. G. Wells, of Black River Falls, Wisconsin, also took part in the services. This field is one of great interest, and presents more attractive features than most of our missionary parishes. May the blessing of God rest upon this congregation and its pastor through all coming days.

BLUFF.

60 For the Presbyterian.

## INSTALLATIONS.

On the first Sabbath in July, a committee of the Presbytery of St. Paul installed the Rev. Charles Thayer as pastor of Vermillion church, Dakota county, Minnesota. The Lord's Supper was administered in the afternoon. The occasion was one of deep interest. The



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little church immediately commenced an effort to erect a house of worship.

The installation of the Rev. William W. Newell, Jr., as pastor of the Presbyterian church at Wappinger's Falls, New York, took place August 23d. The sermon on the occasion was by the Rev. Dr. Newell, of New York, father of the pastor, whose earnest counsels to his first-born were that his ministry should be directed to the great work of saving souls. Charge to the pastor by the Rev. F. R. Masters, and to the people by the Rev. J. K. Wight.

NEW CHURCH IN FREMONT.—The Presbyterian society in the town of Fremont, of which Rev. Mr. CRAVEN is the pastor, have just completed the erection of a very handsome and substantial church building in that town. It is situated, we believe, on the farm of Mr. THOS. ROBERTON, who donated the ground upon which it stands. The building, which rests on a stone foundation, is 28 by 44 feet on the ground. At the front end, and outside of the main building, stands the tower, which is surmounted by a neat belfry and spire. The whole building is well finished and painted, the inside being grained in imitation of oak. There are seats to accommodate from 250 to 300 persons. The entire cost of the building was \$3,000, of which sum there was \$1,400 remaining due on the day when the church was to be dedicated. On the sound principle, however, that no earthly temple should be dedicated to religious worship until first paid for, this remaining amount was all raised on the spot, before the dedicatory services were commenced. It is creditable to the liberality of the congregation, too, that the money was subscribed altogether by their own number. The dedication took place on Monday the 19th inst., the Rev. SHELDON JACKSON preaching the opening sermon. Rev. D. C. LYON of Winona, Rev. Mr. CRAVEN of St. Charles, and Rev. Mr. YOTH of Iowa, also participated in the services. The house was well filled on the occasion. It is highly creditable to the intelligence and morality of our population everywhere in this State that school houses and churches are being built just as fast as the circumstances of the people will allow.

A WORKING BAND. 662

Probably in no section of the widely extended borders of our Church can there be found a more indefatigable company of labourers than those of our ministers who defend and extend our outposts in Minnesota. Under great and manifold outward discouragements, they seize upon prominent and inviting points, organize churches, and feed the flocks they gather; and as a stimulant to future labour, and a reward for past faithfulness, they are permitted to see the borders of our Zion materially enlarged, and the good work of the Lord moving forward prosperously. The Rev. G. Ainslie and the Rev. H. L. Craven recently organized a church at Plainview, and the Rev. S. Jackson has organized churches at Kasson and Eyota. These are important and growing points on the new railroad from Winona. The Rev. J. K. Burgster, recently stated supply of the church at New Lisbon, Wisconsin, will take charge of the field at Kasson and its vicinity.

Well, it is consoling to feel that others are at work while we are asleep. Some persons—and who they are your cor-

WHAT CAN BE DONE?

Messrs. Editors—Is there not some reader of your paper who would give a thousand dollars to plant and build a church in some growing town or city in Minnesota, where no church of our faith now exists? How could a Christian man do more for the cause of Christ with this amount than to establish a Presbyterian church that shall bless unborn generations? If there is one who covets this honour, the writer (who is pastor of a church) will take time from his own field to find the place, organize the church, and see that the house is built. The person furnishing the money may name the church. *Who will hasten to do this for the Master?* PIONEER.



# THE PRESBYTERY OF ST. PAUL.

1865

The Presbytery of St. Paul met December 20th, in the Chapel of the St. Paul Female Seminary. All the members within our bounds were present. The meeting was a delightful one, and work was done which we trust the Master will own and bless to the building up of his kingdom in this field.

So far away from Theological Seminaries, we have never before been called upon to license a brother to preach: but at this meeting a candidate put himself under our care, and passed through all the trials required of him, preparatory to licensure, and was duly licensed to preach. This brother was Mr. John Brack, a Ruling Elder in the Central Church of St. Paul. Mr. Brack is a man well advanced in years, having already been about forty years a professed follower of the Savior; during all of which time he has been an active, working Christian, exercising his gifts at public teaching among the poor, in England, his native country; also, in the city of New York, for some years. For the past nine years Mr. Brack has been connected with our church in St. Paul, in which he has been a consistent and highly esteemed member. He is well versed in the Scriptures, has a good knowledge of theology, is a sound Calvinist and is apt to teach. The Presbytery concluded that he was called of God to this work, and although his training has not been in college or seminary, it was thought meet to take him from the volunteer ranks and put him into the regular army. Mr. Brack will enter at once into one of our missionary fields, where a man is greatly needed, and to which he seems peculiarly adapted.

The Presbytery also ordained to the full work of the ministry Messrs. E. V. Campbell, of St. Cloud, and R. A. Condit, of Minneapolis, the latter the pastor elect of the Westminster Church, Minneapolis, the former our pioneer missionary at St. Cloud. These young brethren both occupy important and promising fields. The church at Minneapolis is one of the best in the Synod of St. Paul, has a good house of worship, which has been greatly enlarged and beautified during the past season. The church at St. Cloud has but twelve members, having been organized but

one year. A house of worship has been erected and paid for, is neatly furnished and now occupied by the congregation.

Rev. J. C. Caldwell and Elder Judge Vanderburg were chosen Commissioners to the next General Assembly, and Rev. Charles Thayer and W. L. Humphrey their alternates. The Presbytery adjourned to meet in the Westminster Church, Minneapolis, on the first Tuesday in March.

J. E. RHELDAFFER.

The Presbytery of St. Paul now has thirteen ministers, and one licentiate; all the ministers are at work within its bounds except Robt. Strong, who is in ill health, and J. A. McKee, who is now supplying the Church at Cambridge City, Ind. One of its licentiates, Mr. S. A. McElhinny, was dismissed to the Presbytery of Missouri River, the other, Mr. Brack, has leave to labor outside of our bounds. Peculiar interest belongs to this case, because that his licensure was granted without the usual examinations in the classics and original tongues of the Scriptures. He is a man past the period of middle life; has served in the ruling eldership of our Church, possesses such skill in the word of God, such acquaintance with theology, and such aptness to teach, as his brethren judged qualified him to edify the Church of Christ.

MEMBER.

*Messrs. Editors*—I can begin this letter also with cheerful tidings of the Spirit's presence and converting power. Rev. J. C. Caldwell, one of our most earnest, laborious and successful missionaries in Minnesota, and one who has probably travelled more miles, faced more prairie storms, and preached more good sermons, than any other minister in that State, thus writes, under date of March 22d: "I have been preaching almost every day for five weeks, and God is with us. Four out of five of my preaching points have felt the power of the Spirit's presence. I am now holding meetings in a hall in the centre of the city of Stillwater. God is with us.



We have continued the meetings two weeks. I expected to have closed last Sabbath night, but God and the people said "No—go on." O, brother it is a glorious work. My heart, my hands, and my head, are full of it. Pray for us." And surely every one that *can* pray, *ought* to pray for this good brother.

### HORSE WANTED.

A missionary of our Board needs a horse. He is engaged in talking, reading, visiting, and preaching, among a foreign Roman Catholic population, and his labours appear to have been much blessed. A letter of his may be seen in the *Home and Foreign Record* for June, page 122.

The people among whom he works are scattered over a large extent of wooded country. His stations are from six to thirty-six miles from home. He must go on foot, or catch rides as he can with ox teams and lumber wagons. A horse would save great weariness, and increase his efficiency. But he has no means to buy one.

One hundred dollars would buy him a pony; and if more were needed for accoutrements, his friends in the West would furnish it. Is there not some one who would like to help on the gospel work in this way? This appeal is made without his knowledge. Contributions for the missionary horse may be sent to the office of the Board of Missions, 910 Arch street, Philadelphia. S. M.

*Stuart Mitchell*

For the Standard.

Our Church in Minnesota.

DECEMBER 29th, 1865.

MESSRS. EDITORS: A glance at our Churches in this State, and their progress through the year now closing, may be welcome to some of your readers, and encourage friends at large.

At St. Cloud, our extreme out-post on the North, Rev. E. V. Campbell, and the infant

Church for which he labors, have prospered so, that abundant thanksgiving are offered by many on their part, for the goodness of the Lord shown for their help. A year ago himself and his few members were like Israel in Egypt; amid enemies, under the thralldom of oppressive difficulties, without resources, without hope, lamenting their helplessness, doubting their future success, and ready to question the command of God to go up and worship him in their own free land of promise. But the Lord hath led them out with a mighty arm. He Himself went forth before them and directed their way. He raised up helpers on every hand; He encouraged their own hearts and strengthened their hands. And to-day they rejoice in a neat and ample house of worship, finished, furnished, and free from debt; and now instead of being exhausted by their effort, they are trebly as strong to undertake such a work as when they began. Mr. Campbell has just been ordained to the full work of the ministry, and strong hopes are felt, fervent prayers are offered, that many may be speedily added to that Church of such as shall be saved.

Farther South, in Wright County, is Rev. J. H. Hunter, at Rockford, resolutely pushing forward their house of worship to completion; toiling with his hands upon the material edifice through the week, and his thoughts meanwhile busy with supplies to feed the spiritual flock, that gathers to his ministrations there and at Medina, and at stations where churches are not organized. Nothing but experience can know the hardships of such service; and only men ready to endure such hardships are effective in advancing our Church on the frontiers. Brother Hunter would have carried his church building triumphantly to success this fall, through all adversities and delays; but stern winter seized upon the last finished portion of plastering, foiled their eager hope, and doomed them to inconvenience and uncertainties for a place to hold services, until milder weather arrives.



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The congregation of Westminster Church, Minneapolis, finding their place too strait, led by their pastor, Rev. R. A. Condit, and with commendable spirit of liberality, resolved upon adding twenty feet to the rear of their building, and erecting tower and spire, with tasteful entrance, in front. This work is nearly completed. When done they will have an edifice inviting and spacious for all that choose to worship with us in that growing town.

Our Church on the east side of the falls, St. Anthony, has felt change in the removal of their excellent pastor, Rev. J. A. McKee, but full of spirit, liberality and hope, they will not allow their interests to suffer long for want of pastoral care. They are now prosecuting a call for Rev. R. F. Sample, of Carlisle Presbytery, with good hope that he will accept.

In St. Paul, the Central Church have surprised themselves by the amount of their contributions and repairs during the year. They could not be blessed with a more efficient leader than their present pastor, in the midst of straits they complain of. They have the best reasons for expecting the glory of the Lord to come and fill this house, which they have beautified, above all they have enjoyed in the past.

All the scattered strangers of our faith in the region of Stillwater are reached, and we hope being gathered, by that successful, indefatigable imitator of his Master, Rev. J. C. Caldwell, who defies discouragements that would have driven half-a-dozen ordinary men from their fields.

Hudson and Prescott, with Trimble Church, are separated by St. Croix River from Minnesota; but too intimately joined with our churches not to mention that Rev. J. S. Read is earnestly pressing his work at Hudson, where Rev. Mr. Humphrey fell last year, and Rev. James Cockran zealously occupying the second of these places, left vacant by Rev. Charles Thayer, to yield to the call of Vermillion and Farmington in Dacotah

County.

Bro. Thayer is among the veterans in the service here, and with a veteran's skill and steadiness he is building a parsonage, planning a church, gathering people and establishing outposts.

At St. Peter, Rev. A. H. Kerrs returned from chaplain's service with the 9th Regiment, in the South, has been welcomed alike by his own Church, and all the community among whom he lived. His unusual success as a Chaplain has enhanced his power on his return. His Church is strengthened and cheered to new efforts, after being weakened by removals. They occupy one of the most important positions in the State.

*J. I. Smith* J. I. S.  
For the Standard.

#### Presbytery of St. Paul.

The members of this body closed a very harmonious and pleasant meeting on the 27th inst., held in St. Paul Female Seminary; resolving to hold an adjourned meeting at Minneapolis on the first Tuesday of March, and the next stated meeting on Wednesday preceding the last Thursday of September, 1866 at Stillwater. The attendance of all its ministers within its bounds was enjoyed, and great satisfaction and solemnity were felt in its proceedings, particularly from the ordination of two candidates to the holy ministry, Mr. E. V. Campbell, who has for a year been laboring at St. Cloud, and Mr. R. A. Condit, who has for the same time been ministering to the Westminster Church in Minneapolis, and from the licensure of Mr. R. Brack, of St. Paul, to preach, as a candidate for the same office.

The Church of Minneapolis presented a call for the services of Mr. Condit as their pastor, and the Church of St. Anthony obtained leave to prosecute before the Presbytery of Carlisle a call which they have made out for one of its members, Rev. Robert F. Sample. Rev. Wm. T. Hendren was dismissed to the Presbytery of Chippewa.



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The Presbytery of St. Paul now has thirteen ministers, and one licentiate; all the ministers are at work within its bounds except Robt. Strong, who is in ill health, and J. A. McKee, who is now supplying the Church at Cambridge City, Ind. One of its licentiates, Mr. S. A. McElhinny, was dismissed to the Presbytery of Missouri River, the other, Mr. Brack, has leave to labor outside of our bounds. Peculiar interest belongs to this case, because that his licensure was granted without the usual examinations in the classics and original tongues of the Scriptures. He is a man past the period of middle life; has served in the ruling eldership of our Church, possesses such skill in the word of God, such acquaintance with theology, and such aptness to teach, as his brethren judged qualified him to edify the Church of Christ.

MEMBER.



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What can be done by devoted women, with hearts enlisted in the Master's work, can be seen by the following statement of the origin, progress, and gratifying success of the ROCHESTER FEMALE INSTITUTE.

The Rev. Sheldon Jackson, the energetic pastor of the Mission Church, with which this enterprise is connected, reports as follows:

ROCHESTER, MINNESOTA, March, 1865.

The Rochester Female Institute was opened in a room previously occupied as a drug store about the 1st of October, 1864, with seventeen pupils.

As far as we know there was but one professing Christian among the number. Not only this, but several were sceptical, and the majority of the pupils sadly ignorant of religious truths. Their first compositions showing the lack of even that amount of scriptural knowledge usually obtained in the Sabbath-School.

The second term opened in the basement of our new church with between thirty and forty pupils. A few weeks ago the third term commenced with sixty-two pupils; present attendance being sixty-five.

They are pursuing the course of study usually followed in such institutions. There are classes in the higher Mathematics, Latin, Music, and Paley's Natural Theology. The class in Paley forms the Bible class in Sabbath-School. They will soon take up Alexander's Evidences.

Although it is the aim of the teachers (of which there are four) to make all other interests subservient to the spiritual interests of the pupil, yet they have not succeeded to the extent of their wishes.

Having no accommodations for boarding in the institution, the young ladies have been scattered among the families in the village, and not always under the influence we would like. Still our labor has not been without some fruit. Some of the pupils have commenced attending the female prayer meeting of the Church; they have also, of their own accord, started a weekly prayer meeting among themselves. The general tone of their compositions on moral and religious subjects shows a gratifying improvement, while several are more or less under the influence of the Holy Spirit.

One or two perhaps have found Jesus precious to their souls, and we hope seed has been sown which shall yet bear fruit. The daily sessions of the school are opened and closed with religious exercises.

Mrs. Rice and Mrs. Andrews, who are at the head of the school, are making arrangements by which they can take boarders during the next school year. We very much need a larger religious library. Can you not interest some churches or Sabbath-schools in the matter?

Praying that God may abundantly bless the labors of the Board of Education.

I remain your fellow servant,

SHELDON JACKSON.

It gives us pleasure to commend to the notice of the generously disposed in older and more favored sections the wants of this promising school in the matter of religious reading. Fifty or one hundred dollars would accomplish much good, invested in proper and attractive religious books to form the nucleus of a more extended library for the Institute. Who will lay the corner-stone of this library? We would simply say further, to those in charge of the Rochester Female Institute, that it is hoped that the idea of furnishing *thoroughly qualified females, as teachers*, will be considered as a prime object of the school. Make it as far as possible a Normal School, and supply and improve, if possible, all the teach-



thorough. The other seminary was opened in 1864 with seventeen pupils, under the superintendence of the Rev. Sheldon Jackson, with the aid of Mrs. M. M. Rice and Mrs. M. R. Andrews. It has been greatly prospered in the rapid increase of its numbers and influence, in the sympathy and aid rendered it by friends in the East, and in the conversion of its pupils by revivals of religion. As it has received aid from the Board during the last year, the following report has been sent to us :

#### ROCHESTER FEMALE SEMINARY.

As the time has returned for another annual report of the Rochester Female Institute, we rejoice to be able to write progress.

Heretofore the majority of our pupils have been those who desire to teach in the public schools, and who continued with us only during the winter term, in the spring leaving to secure schools for themselves, thus preventing a systematic and continuous course of study; but now our pupils are those whose age and circumstances promise a continued attendance for a succession of terms, thus giving the prospect of greater permanence and efficiency to the school.

From the want of ample accommodations we have been able to receive only a limited number of boarding pupils.

The number of young ladies in attendance during the year, 150.

The number of teachers employed at present, 4.

The school continues to gain favor with the citizens of the place, and its reputation is extending into the adjacent counties.

But better than all, the favor of God is with us, and that for which we have earnestly labored and prayed has come to pass. *Sixteen of our pupils trust that they have passed from spiritual death to life in Christ.*

Since the week of prayer in January, there has been a growing interest in religious things.

*The boarding pupils have, without an exception, been under the influence of the Holy Spirit.*

The interest still continues in the school, and has extended to some extent among the members of our congregation. The young ladies are sustaining two weekly prayer meetings among themselves.

Thanking the Board for their generous assistance, and earnestly praying that their aid may yield still richer returns to the cause of Christ, we remain your fellow laborers in the Lord's vineyard.

Mrs. M. M. RICE, }  
Mrs. M. R. ANDREWS, } *Principals.*





## MINNESOTA CORRESPONDENCE.

MESSRS. EDITORS:—In the PRESBYTERIAN there are furnished from time to time pretty full accounts of what is doing in Southern Minnesota. But Calvin (for no fault of his) seems to know nothing of our work and progress in the bounds of the Presbytery of St. Paul. Our Presbytery has just held its spring meeting, and with your permission, I will inform your readers a little of our present status and our progress. Presbyteries, as well as men, do not all adopt the same policy in their work. Some are prompt in seizing upon every point, and organizing churches wherever enough members can be secured to form a church, however small. This may be the better policy, as by striking thick and fast some telling blows may be given. But it has its disadvantages, in that many blows may be lost, and much strength spent in beating the air.

Our policy has always been a more cautious one. We have proceeded with great care, always aiming to plant church organizations where there seemed to be a reasonable prospect of permanency and success; and we are so well pleased with the results of this policy that we adhere to it now even more tenaciously than ever.

We have now under our care twenty-two churches, two of which are self-sustaining. Of these churches nine have houses of worship, and most of the others are expecting soon to enter on the work of building.

The subject of church erection, in connection with our Domestic Missionary work, is one of the utmost importance. Wherever a church ought to be organized, there ought a house of worship to be erected also, adequate to its immediate wants. Such a course will be, in the end, in every instance, a saving of money to the Board of Missions, and a great saving of the time and talents of her ministers.

The ministers are the Church's leading force in this work, prepared for it at a large expense of time and money, and it is a bad policy to waste such men on work that can be as well done by the rank and file of her membership. It was a well devised system of cruelty when the Egyptian taskmasters required the children of Israel to make bricks without straw; but I can-

not help but think it must have been unprofitable to the Egyptians; as the servants could not possibly return as many bricks made, and of as good a quality, as if straw had been furnished them. So it is with most of our missionaries, in place of devoting their whole time to the proper work of moulding the brick that are to be built into the spiritual temple, they are scattered abroad over the whole face of the country gathering stubble for the walls of a house. And thy servants are beaten because their churches do not grow and become self-sustaining, and thy servants cannot build up self-sustaining churches while no houses are given in which to gather them.

The Presbytery of St. Paul consists of fourteen ministers now in connection, and we have besides these six others laboring in our churches who will be received as members before the end of the year. This will give us twenty ministers.

A very interesting field has opened to us recently among the Welch Calvinists; four churches have been organized among them. Br. Pryce, late of Kansas, who preaches in Welch and English, has been called to take charge of these churches. Br. Pryce is a man of educa-

tion, much experience, and an able preacher in both languages. He is to have the oversight of the work among the Welch, and there are associated with him three other Welch ministers, who are under the care of the Presbytery, on probation as foreign ministers. We have also under our care one candidate for the ministry—a Welchman pursuing a regular course of study to prepare himself to labor for his countrymen. There are now in these Welch settlements over fifteen hundred people, and they expect to receive large accessions to their number; they are a people sound in the faith and well instructed in the doctrines of religion.

An important and promising field has been entered on our western border, along the line of the St. Paul and Pacific railroad. Rev. S. Mitchell, in company with Br. Hunter of our Presbytery, explored that field last summer. Rev. W. C. Harding entered it late in the fall, and is laboring with the most encouraging success; a church of fourteen members has been organized, and the whole community has gathered around Br. Harding, receiving him with open arms. They are greatly in need of a place of



worship, and desire to build a small house the present season if they can possibly raise the means.

Our church membership has increased during the year twenty per cent, and in several of our churches there is at present a good degree of religious interest.

The St. Paul Female Seminary, though not under the care of Presbytery, is the only educational institution within our bounds under Presbyterian influence, and has the sympathy and prayers of the brethren. God has blessed this school during the past winter with a good degree of religious interest; several of the boarders in the institution give evidence of a change of heart. Two of them, on returning to their homes this spring, made a profession of religion, and there are others who will no doubt follow their example before long.

Rev. Charles Thayer and Elder J. D. Pollock were appointed Commissioners to the General Assembly. The overture of the "St. Louis Assembly" on the subject of Commissions to try judicial cases, was answered in the negative. The brethren here seem to think that the time is coming when some change will have to be made in this regard; but do not see the relief in this proposition. If the General Assembly should come to be made up of representatives from Synods in place of Presbyteries, it might then be so reduced as to be able to give the necessary attention to judicial cases; or if this should not be, such cases might be stopped in the Synods, as the last court of appeal.

During the sessions of Presbytery, Mr. John M. Brack was ordained to the ministry as an evangelist. We had a delightful meeting in the Andrew church with Br. Sample and his hospitable congregation, and the members of the Presbytery went away cheered and encouraged in their work, feeling that it is a privilege to labor in the service of Christ, although it requires of the pioneers in the far west self-denial and poverty. Only let the Master smile upon us and own our labors, and we will not murmur at hardness.

JOHN.

NO. III.

We do not propose to be accurate as to the precise dates of some of the events narrated in

these occasional letters. Our purpose is merely to furnish a running account of the leading facts, as nearly as possible, in the order in which they occurred, in the planting of our church in Minnesota.

Sometime in the autumn of 1854, Rev. James A. Stirrat, of the Presbytery of Marion, accompanied by a Ruling Elder of a small church, of which he was the pastor, visited Minnesota on a tour of observation, with a view, if they were pleased with the country, of selecting what, to them, might seem a suitable location for a small colony of Presbyterian families. Several fam-

ilies, most of them relatives, and all, I believe, belonging to Mr. Stirrat's congregation in Ohio, had determined to migrate to the unoccupied lands of the far West in a body, and so locate that they might still enjoy each other's society, and the means of grace under the ministrations of their former pastor. A similar committee of two, of their number, was sent into Iowa, to explore the country further south. The result was, on comparing notes, when these committees returned, that the colony decided in favor of Minnesota; the brethren who visited this territory having chosen a location in the neighborhood of lake Minnetonka, which had just been brought into notice. There was, in the quality of the soil and the beauty of the country, everything that the new comers could desire, and room enough on the unclaimed lands for even a large colony to settle in a body; but before their arrival, the following season, the beautiful domain, to which their eyes had been turned, was invaded by other settlers, to such an extent as to frustrate their plans for a compact neighborhood. They were now compelled to look elsewhere. Lands were selected in Pierce county, Wisconsin, a few miles back of the town of Prescott, at the mouth of the Saint Croix, and about thirty miles from Saint Paul. These lands were purchased, and all hands went to work as only handy farmers, who had been accustomed to toil, could have done. Bro. Stirrat was a man of some means, and purposing to rely upon his own resources, he, too, purchased a large tract of land, and, with his own hands, engaged vigorously in the work of making necessary improvements, and bringing the broad acres under cultivation. Like the first king of Israel,



Bro. Stirrat was head and shoulders above every other man in his colony. He was such a man as to suggest the passage, "There were giants in the earth in those days." He could do more hard work, six days in the week, than any other man of his company; and then walk further than most men would be willing to ride, to preach upon the Sabbath. Could I rely upon my memory to recall all that I have heard of his physical achievements, in his exploring and surveying tours, how he walked forty miles a day, and on one occasion carried an exhausted companion part of the way on his back, &c. I might furnish your readers with a chapter on pioneer life that would be read with the interest that always attaches to such accounts. Rev. James A. Stirrat was the second pioneer minister into what is now the bounds of the Synod of St. Paul. He was a man of great energy, of remarkable physical endurance, earnest in his purpose to build up the Redeemer's kingdom, and self-reliant to do whatever might be done by one man. But it was with him as it has been with most of our pioneer ministers, he undertook more than one man can do well. With the care of most of the business of the colony, as he acted the part of an agent for them in many things, with the care and labor of making a home for himself, with aiding in the various public improvements, and filling the office of county surveyor, and preaching every Sabbath at two or more appointments, it could hardly be expected that much success would attend efforts to build the church, of which this little colony formed the nucleus. All were so deeply engaged in making farms, building houses, barns and fences, sowing and reaping, that the deferred work of building the house of God seemed to have been regarded with less and less interest as the years rolled by. There was wanting, too, that inspiration of a large audience, which always acts as a stimulant upon the preacher, calling forth richer thoughts and more vigorous utterance. The pioneer minister, preaching to a handful of people, in a private house, or a little log school house, feels the necessity of speaking in a conversational tone of voice, and his taste, if he be a man of taste, will not suffer him to rise in those flights of eloquence which are in place only when large numbers are

addressed, and where the room is large enough to hold a man's voice, and to permit him to gesticulate without the danger of rapping his knuckles against the walls. Missionary life in the West has made some preachers, but it has spoiled very many who, had they commenced their ministry under more favorable circumstances, would have become eminent in their profession.

Brother Stirrat had all the elements of an able minister, and under all these untoward circumstances, was a good preacher. Bro. Stirrat, thinking that another man would be more useful in carrying forward the work which he had begun, and anxious to procure facilities of education for his children, determined to return to Ohio. He was dismissed from the Presbytery of St. Paul, April 28th, 1858. He moved, with his family, and entered into an educational enterprise in Ohio. But he was not permitted long to prosecute his work: the Master called him to his reward. The original members of the Presbytery of St. Paul cherish the memory of this our brother with fond affection. When, as the original three members, who composed the Presbytery, met from time to time, we were wont to look upon him as the strongest of all, we little thought that he would be the first to enter into his rest. Bro. S. died in the thirty-ninth year of his age. His last words were, "saved by grace."

Soon after Bro. Stirrat left us, the Rev. Chas. Thayer, of the same Presbytery, and a warm personal friend of Bro. S., came to cast in his lot with us, and to help lay the foundations in this new field. These three, Riheldaffer, Stirrat and Thayer, composed the ministerial force of the Presbytery, at its organization, of which more in my next.

PIONEER.

For the North-Western Presbyterian.

#### PRESBYTERIANISM IN MINNESOTA, NO. 4.

MR. EDITOR.—By the insertion of the words "left us" in the last paragraph of my last, you make me say "soon after brother Stirrat left us, the Rev. Charles Thayer, &c." Brother Thayer is justly entitled to a higher antiquity for his advent into these parts, as is apparent in the very next sentence of the same paragraph, Bro.

came  
on it



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Thayer was a co-presbyter of Bro. Stirrat and arrived in this field very soon after the former. After looking at the various points to be occupied Bro. Thayer chose Hudson, Wisconsin, a beautiful young city on the shore of Lake St. Croix which is the dividing line between Minnesota and Wisconsin, after it leaves the Mississippi. It has been our policy from the first only to take possession of such fields as were open to us, unoccupied by any other branch of the Calvinist Church, and with a single exception, we, of the presbytery of St. Paul, are not responsible for the existence of two such churches in fields where there is only room for one. Bro. Thayer was particularly careful upon this point, and as there was no Presbyterian or Congregational Church in Hudson, he felt free to commence his labors there. He was well received by the community and at the end of his first year of labor everything looked favorable for the speedy establishment of a prosperous church. But now occurred one of those strange things which so perplex the understanding of simple minded people, when a *good man* does what he did not intend to do, going on as if in a dream, *methodically it is true*, yet as a loving brother, until he has sown discord and made division, and blasted fondly cherished hopes. A minister in poor health, *not very sick*, in one of the older Western States, found it necessary to visit the health giving region of Minnesota, and as he had some very dear friends in the city of Hudson, how natural that he should go there; and as these friends were in Bro. Thayer's congregation, how natural that they should inform their pastor of his presence and request him to call and see the said sick brother.

Bro. Thayer would be much pleased to call, and also to have the brother preach for him it would gratify his friends, &c., &c. But the brother was in poor health—was seeking rest—had better not preach much—but to oblige the pastor, he would take his place next Sabbath. He preached like a strong man, made a fine impression, but was only going to stay a few days. But he found the place so pleasant and felt so well that he concluded it was good to be there, and at the close of the week was still lingering in the house of his friend. He reluctantly consented to preach the following Sabbath. The

Monday following was the day for the meeting of that congregation to make their arrangements for another year of ministerial service, at which meeting strange to say the question of "which" was discussed and voted upon. Two papers were put into circulation for subscriptions to support preaching. The sick man's friends, taking time by the forelock, were early at work. Each committee succeeded in raising subscriptions to the amount of about \$800, four times as much as they had been giving the previous year. The result was, the stranger remained and Bro. Thayer did not go away. The little band was divided into two bands, and although Bro. Thayer could not look upon the increase with the same feeling Jacob had when contemplating his increase, yet he felt it to be his duty to remain with his adherents, and strive to secure a church in the field where he had labored hopefully. He continued his labors there for some time, under great discouragements, succeeded in erecting a small house of worship, and giving permanency to the church organization. The little band was weakened from time to time by removals and by death.

As it is not our object to trace the history of our churches after their organization, we will not dwell any longer upon the church at Hudson. Bro. Thayer was its founder, and by his untiring efforts it was put in possession of an humble house of worship, and although still very small, it continues a staunch Presbyterian Church whose influence for good is felt in the community. Possessing a house of worship, (under God) saved the church at Hudson from utter extinction, and this, I may add, will usually prove an effective preventive of the death of infant churches in these new Western cities.

Mr. Editor, permit me to say with as loud a voice as possible, in print, that we are not really and earnestly engaged in extending the Presbyterian Church over the land, so long as we are not pouring large contributions into the treasury of the Board of Church Extension. Let rich churches, and rich individuals, put into that treasury funds to build a church for each such contributor, then we shall grow as becomes such a church, God will own and bless such efforts, and the scattered sheep in the wilderness will flock to our fold.

PIONEER.



## PRESBYTERIANISM IN MINNESOTA—No. 5.

Having furnished my readers, if I have any, with a brief account of the individual efforts of the three ministers who began to lay the foundations in what is now the Synod of St. Paul, I am come to the time when the first efforts were put forth for the erection of our Presbytery. What I may have to narrate hereafter will be what has been done under the supervision or by direction of the Presbytery.

In the spring of 1855 these three brethren, Riheldaffer, Thayer and Stirrat petitioned the General Assembly to erect them into a Presbytery. Upon this petition the Assembly took the following action:

*Resolved*, 1st. That Rev. J. G. Riheldaffer, of the Presbytery of Fort Wayne, Rev. James A. Stirrat, of the Presbytery of Marion, and Rev. Charles Thayer, of the Presbytery of Marion, be, and they are hereby detached from their respective Presbyteries, and constituted a Presbytery of Minnesota, [this name was changed by the following Assembly to that of Presbytery St. Paul,] that they meet for the purpose of being organized, at such time and place as these brethren themselves may appoint; and that the Rev. J. G. Riheldaffer preside until a Moderator be chosen.

*Resolved*, 2d. That this Presbytery, when formed, be attached to the Synod of Iowa, with the understanding that nothing in this action shall be construed as establishing any boundary between the Synods of Iowa and Wisconsin, it being left to those Synods to adjust their own boundary.

In pursuance of the above action these brethren met in the Central Church of St. Paul, Sept. 1st, 1855, and chose Rev. Charles Thayer, moderator, James A. Stirrat, temporary clerk, and J. G. Riheldaffer, stated clerk and treasurer. There being but one church as yet organized Geo. W. Harrington was the only ruling elder present as a member. The Presbytery adopted the rules for judicatories, in our book of discipline, as the rules of this body.

Our Presbytery, though so small, at once assumed all the functions belonging to this scriptural organization, and has ever since, in all its proceedings aimed to act in strict accordance with Presbyterian order. It was resolved that the ministers in this Presbytery be directed to instruct their people in reference to the benevolent enterprises of the church, and give them an opportunity to contribute annually to the

funds of the boards. A committee was appointed to organize a church at Prescott or vicinity.

Rev. Charles Thayer was granted permission, along with any member of the Presbytery, to organize a church at Hudson.

In October following, the committee to organize a church at Prescott met and performed the duty assigned them. At the next stated meeting the committee reported that they had organized in the vicinity of Prescott a church consisting of fifteen members and two ruling elders, to be known as the "Pleasant Grove Church." At the same meeting Br. Thayer reported the organization of a church of twelve members in the town of Hudson. The history of the first struggles of these churches has been somewhat anticipated. The church at Pleasant Grove, after being vacant for some time, secured the services of Br. Thayer, through whose labors it was awakened from an almost hopeless apathy. It was thought wise to abandon that organization, and with the same members, and a few others, to organize the First Presbyterian Church of Prescott, since which time the church has been worshiping in the town of Prescott. There is connected with this church in the support of a minister, the church of Kimbelle, a small organization twelve miles back in the country. This little church was greatly blessed under the labors of Br. Thayer,

but the late war so drew upon its membership as to leave it almost destitute of any support. That field, now occupied by Br. Cochran, embracing Prescott, Kimbelle and Big River, has always seemed to promise well for the future, and although it must be occupied as yet largely through missionary aid, it has never been thought wise to abandon it.

On the 9th of November, 1866, the Presbytery being in session in the city of Stillwater, a petition from five persons resident in said city, was received, requesting to be organized into a Presbyterian Church. The petition was granted, and the Second Church of Stillwater was organized. Steps were immediately taken to build a house of worship. Through the enterprise and liberality of Hon. Wm. Holcombe, the elder of the church, a building was erected and well advanced toward completion, when it



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was consumed by fire. This loss awakened the sympathy of some in the community and abroad, so that with but slight delay another building was erected, more expensive and commodious than the former would have been. This church has also a parsonage, a comfortable house for a small family. The first efforts put forth in Stillwater by our body were by Rev. Mr. Evans. This good brother removed to Lane, Illinois, where, after having just attended a pleasant meeting of the Presbytery in his own church, he was walking in the field near his house, and was killed by a stroke of lightning. He was a faithful and devoted servant of the Master, and during his brief stay in Minnesota he had endeared himself to our hearts.

During the summer of 1855, Rev. J. C. Caldwell, of the Presbytery of Indianapolis, came into our bounds. He took charge of the church of Stillwater, where he has labored ever since, with the exception of two years devoted to missionary work within our bounds. While Br. Caldwell was itinerating, Rev. J. L. Howell had charge of the Stillwater Church. At the end of his second year of labor he received a call to supply the New School Church in Stillwater, which he accepted, and united with the New School Presbytery, one of the elders of our church going with him. This was a hard blow to our little church, and Br. Caldwell, feeling for it the affection of a father, felt called again to take charge of the little band. Making that church the center of his operations, he preaches there nearly every Sabbath morning, and at some outpost in the afternoon. Br. C. is our missionary in Washington county, and he passes round his circuit preaching to more souls than any member of our Synod, but in no part of his field is there much promise of building up a self-sustaining church. Stillwater is not large enough to sustain two Presbyterian churches, and if it were, our house of worship is so located on the bluff above the city that it is impossible to gather into it a congregation sufficiently large to promise much success; but Br. Caldwell is doing a good work in the county, and should be sustained.

## PRESBYTERIANISM IN MINNESOTA.

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NO. VI.

The Presbytery having appointed Rev. J. A. Stirrat, and Rev. J. G. Riheldaffer, and Elder Gray, a committee to organize a church in Lakeville, Minnesota, these brethren performed that duty in the cold winter of 1856. Lakeville is in Dakota county, twenty-five miles southwest of St. Paul, and twenty-seven miles from the residence of Br. Stirrat, at Oak Grove. In the early summer months, when the prairies have on their beautiful robe of flowers, or in the midst of that indescribably soft, yet invigorating, atmosphere of September and October, known only to those who have experienced it by spending these months in Minnesota, it would have been a delightful walk to such a man as Stirrat those twenty-seven miles, passing out from the oak openings, in the midst of which was his home, down through the picturesque village of Prescott, crossing the outlet of Lake St. Croix and the Father of Waters, striding on through the streets of the growing town of Hastings, and away out over the beautiful swells of the rich Vermillion Prairie, meditating the while of what all this will be when these rich lands are brought under by the hand of agriculture; when upon every hill shall stand the farm house, and the well traveled roads be thronged of a Sabbath morning, with people going to the house of God at the call of the church bell. Then his tall, manly figure would become more erect, and his step quicken at the thought that he is going to help lay the first foundation by the organization of a Presbyterian church. But it was not summer, nor autumn, but cold, bleak, barren winter; and such a picture of utter death and cheerlessness, as can only be seen on a vast prairie covered with snow, and every stream hid from sight. But the missionary appeared not the less noble to contemplate, because of the absence of flowers and a pleasant atmosphere, as facing the cutting winds, and wading through deep snow, he makes his way on foot to the place of meeting. The other member of the committee, at the same time, is making his way over the hills that lie across the river from St. Paul, and out across this same prairie to the place of meeting. But the latter is not on foot.



A young man, not a member of the church, but who knew the catechism, took his horse and cutter to carry his pastor to the appointment. And, by the way, this young man claims to have helped organize the Vermillion church, and so he did, and his good old horse, Jim, had a foot in the work too. The delegation from St. Paul failed to reach the appointment the first day, having reached the hotel just as darkness hid the track from view. They were comfortably lodged by the landlord, who had been a parishioner of the minister in St. Paul, and the travelers knew better than to ask for their bill next morning. Bright and clear rose the sun on that Sabbath morning, the thermometer twenty degrees below zero, and the frost sparkling like dust of diamonds in the sun-light. A wind, during the night, having filled up the poorly broken road, the party set out across the prairie in search of Elder Sayers', the place of meeting. They drove two miles, to a house, seen in the distance, in hopes that this might be the place, or if not, they might get directions, but the house was tenantless, and blocked up with snow. There was nothing left to do, but to drive to the next house in sight; here information was obtained, and a ride of another mile brought them to their destination.

Brother Stirrat was on hand. We never knew him not to be at an appointment. He had preached the day before, and taken some steps towards the organization. Five members presented letters from the Central Church of St. Paul, and these constituted the Vermillion church. Isaac Sayers and Jacob Van Doren were elected ruling elders, and regularly inducted into office. The small settlement had come together, and made a good congregation, in the kitchen and parlor of Mr. Sayers. Br. Riheldaffer preached in the morning, the little church, along with a few others present, then sat down together at the table of our common Lord, the first time that table had been spread on this beautiful prairie. Br. Stirrat preached again in the afternoon. It was a solemn and delightful occasion, and these Christian pioneers felt that their prairie farms were more like home, now that they had the church of their fathers with them. Monday morning was cold as ever. A neighbor had a young horse to send to Hastings, which he requested Br. Stirrat to

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ride that far on his way home. Nothing daunted at the idea of being mounted upon a horse's back, to ride eighteen miles on such a day, Br. S. borrowed a buffalo robe, and wrapping himself in it as a kind of cloak, mounted the horse, sans saddle, and moved off towards the Mississippi. Thus was organized the Vermillion church, and however little interest may attach to this scrap of history now, when that church becomes a large church, with a good house of worship, and a well supported pastor, said pastor, at least, would read with emotion this my humble sketch.

The Vermillion church has been most of the time, since its organization, under the pastoral care of Rev. F. A. Pratt, who has labored in that field under great self-denial, receiving but a very small salary. The church has not grown as it would have done had it possessed a house of worship. The school house was the meeting house of the neighborhood, and soon came to be shared alike by other denominations. In consequence, some families, who would else have belonged to us, were drawn into other organizations. A small house of worship, immediately after the organization, would have given us the field, and shut the door against division of strength.

Br. Thayer has recently been called to this church, and as the Minnesota Central Railroad passes through the neighborhood, and the village of Farmington is springing up there, the prospects are bright for the future, the more so as they are taking steps to build a house of worship. And here let me say, that all the churches in this Presbytery that have houses of worship have increased in numbers and strength, while all that are destitute of houses have barely existed.

For the North-Western Presbyterian.

## PRESBYTERIANISM IN MINNESOTA.

### Number vii.

The church at the Falls of St. Anthony was organized soon after the organization of the Territorial Government of Minnesota. The missionaries of the American Home Mission Society entered the field and organized churches at St. Paul, Stillwater and St. Anthony. These were all Presbyterian churches, (N. S.) But a Congregational minister having arrived at St. An-



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thony, under appointment of the Home Missionary Society, could not consent to build up a Presbyterian church.

He soon organized a Congregational church, and the Presbyterian church became extinct. The population of the town was almost wholly from Maine and other New England States. Only two or three Presbyterians remained outside the Congregational church, not sufficient to justify us in moving at once in the planting of a Presbyterian church. In 1854, a family of Presbyterians settled at St. Anthony, but became members of the church in St. Paul, where they attended frequently, traveling a distance of nine miles. Thus matters passed on until 1857. In the meantime Minneapolis had sprung into existence, and our New School brethren organized a church there, which, under the labors of Rev. Mr. Whitney, prospered and bid fair to become a strong church. But for some cause its progress was arrested; Mr. Whitney left the church, and it became extinct.

A few Presbyterians had moved into the place. These had been educated in our church and were ardently attached to its doctrines and order; they inquired anxiously for the old paths. Some additional elements had settled in St. Anthony, so that the people on both sides of the river were anxious to be gathered into church organizations. We had waited for an opening of Providence that we might not intrude upon our brethren in other churches, and now the time seemed to have come for us to move. It was demanded by the people, and among those who were to constitute the churches there were men well qualified to fill the position of Ruling Elders.

The Presbytery appointed Rev. J. G. Rihel-daffer and Rev. Henry Maltby to visit these towns and organize two churches, if the way should be found clear. These brethren discharged the duty assigned them, and at the fall meeting of the Presbytery in 1857, reported two churches organized—the church of St. Anthony, now called the Andrew church in commemoration of an act of Christian liberality on the part of two ladies of this name, who contributed largely towards the erection of the house of worship. These ladies resided in the city of New York, and have done a work for the

Master's cause by erecting this house of worship, that will contribute to bless generations after they have gone to their reward. The church of Minneapolis is now called the Westminster church—its name also having been changed since its organization. These churches were organized before any minister had taken charge of that field. It was now a prepared field, and we sought some one to come in and occupy the ground.

The first stated supply of these churches was Mr. Dorance, a young man just from the Seminary, son of Rev. John Dorance, of Wilkesbarre, Penn. This young brother came to Minnesota with the hope of obtaining benefit from its healthful climate, having been already marked by that fell destroyer, consumption. He was able to preach but one sermon a Sabbath, which he did with acceptance and fidelity. He was a young man of ardent piety and of a most lovely spirit; he greatly endeared himself to the people and to his brethren in the ministry during his short stay among us. But it was not the will of our Heavenly Father that he should toil long in the vineyard. He returned to his home to die and be buried with brothers and sisters whose career had been ended in youth by the same disease.

The next stated supply of these churches was the Rev. Levi Hughes, whose praise is in many of the churches of the Northwest, and who is, even now, notwithstanding his severe affliction, doing noble work in the Master's service. Brother Hughes labored with great acceptance and with a consuming zeal, in these churches, neither of which, as yet, had a house of worship. He held his regular services in halls rented for the purpose; but being anxious to sound the gospel in the ears of the multitudes who would not go to the place of worship; and to lift up a warning voice against that soul-destroying lie, Universalism, which had so strongly intrenched itself in St. Anthony and Minneapolis, he preached the word in the open air. Here, on the bluff, overlooking the falls, with the multitude around him, the voice of the preacher rose above the ceaseless roar of St. Anthony and the winds that came sweeping across the prairie. This exertion so increased the difficulty of hearing with which Bro. H. was afflicted, that he became entirely deaf, and retired from the charge.



The Rev. James A. McKee was the next supply of these churches. For a time Bro. McKee supplied both churches; but as each church thought it required the whole time of a minister, by mutual consent they gave up the joint support of the gospel; Bro. McKee became pastor of the Andrew church, and soon after Westminster church secured the services of Mr. Robert Strong, a licentiate of the Presbytery of Albany. Bro. Strong became pastor of the church, and labored with that people during his entire stay, with encouraging success, until compelled by failing health to give up his charge. Rev. R. A. Condit is now pastor elect of Westminster church. This church has had a steady growth from the first; it had in it a good foundation of substantial Presbyterians, educated in the faith of the fathers, all of whom still live to praise God for what he has wrought. There has been no step backwards, and the Westminster church is to-day the largest in membership of any church in our Presbytery. The church in St. Anthony has been more severely tried, it has never had so much Presbyterian element to be worked into it as is on the other side of the river, and although it has been an active, working church, it has suffered greatly from the arrested prosperity of the city, and the removal of many of its members. But a brighter day seems to be dawning upon this church—the city begins to take heart again, and with its returning prosperity will come the growth of the church also. The few men left in the church are worthy of all praise for their abounding liberality in its support.

PIONEER.

For the North-Western Presbyterian.

## PRESBYTERIANISM IN MINNESOTA.

No. viii.

In September, 1856, the Rev. A. H. Kerr, then of the Presbytery of Dubuque, visited Minnesota for the purpose of looking out a new field of labor. In company with Rev. J. G. Riheldaffer, he visited the settlements in the Minnesota valley, as far up as the town of St. Peter.

That season, a large immigration was flowing into this beautiful valley, some locating to make homes upon its productive lands, but more impelled by the spirit of speculation. Speculation was then at its height, and multitudes were in-

toxicated with the prospects of becoming suddenly rich, as the original proprietors of populous cities that were to spring up all along the banks of the Minnesota. In less than two years from that time there was a reflux in the tide of prosperity, and most of these found themselves left high and dry upon town sites, whose greatest want was inhabitants, like drift wood on the margin of the stream, when the freshet has run out.

St. Peter, seventy-five miles southwest of St. Paul, had been laid out the previous summer by a company. This town occupies a beautiful site on the west side of the river. The grass-covered bluffs rise green and beautiful behind it, while on the east side and coming down to the water's edge, is the heavy timber of the "big woods." A considerable amount of capital had been invested by the company in the erection of substantial buildings, which gave to the place an appearance of prosperity, and created the belief that it would be a point of commanding influence in that section of the State.

With this impression Br. Kerr selected St. Peter as the field of his future labors in Minnesota. No minister of our body had as yet settled anywhere in the valley, and although nearly ten years have passed since then, there is not another. In the latter part of Nov., 1856, Br. Kerr left his home in Dubuque in a private conveyance, and made his way by land up through the State of Iowa, to the great bend of the Minnesota, arrived at St. Peter. He drove down his stake, and made his claim to the right and privilege of preaching the Gospel and founding a Presbyterian church. During the winter he held service in the hall of the hotel. The succeeding spring, after getting into his own house, he had seats made for meetings to be held in his dwelling. His duty as sexton was to carry in and arrange these seats before preaching, and to carry them out to make room for domestic enjoyment after preaching. On the 25th day of October, a church of twelve members was organized, with one Ruling Elder, and called the 1st Presbyterian church of St. Peter—most of the members females.

In the spring of 1857 a good lot for the church was secured, which was well located in the business part of the town. It was thought best to



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erect upon this a substantial business house, with a hall over the store, which might be used for a church until the congregation should be able to sell this and build a church. It was found that for such a building a much larger subscription could be raised in the community than for a church edifice. Upon the minister devolved wholly the labor and care of raising and collecting subscriptions, and putting forward the work. When the financial reaction of that year commenced the building was about half way up, and here they were obliged to suspend, as money could no longer be collected. About \$2,500 had been expended, and in this condition the building remained for nearly two years, when another vigorous effort was put forth and the building completed, at an expense of nearly \$6,000. To enable them to do this the trustees borrowed \$2,000 of Mr. Nathaniel Wright, of Albany, N. Y. In the fall of '59 the hall was opened for public service. It is 28 by 68 ft., and a very pleasant room. This borrowed money was a subject of much anxiety, and a large debt for the infant church. Mr. Wright was at St. Peter when the hall was completed and for several months after, and just upon the eve of his departure for his home he was prostrated by sickness, which in a few days proved fatal. But before his death he generously released his claim, donating the whole amount to the church, thus relieving them of their entire debt. Mr. Wright was a member of Dr. Sprague's church, Albany, N. Y., and gave to benevolent purposes almost his entire property at his death.

The growth of the church at St. Peter has been gradual. In the spring of 1860 twenty-one members were added at one communion, all but two on profession of their faith. The number received since the beginning has been seventy, but deaths and removals have greatly reduced their number. The Indian outbreak of 1862 caused the removal of many families, so that at one time it seemed as if the church would become extinct. In 1862 Bro. Kerr became Chaplain of the 9th Minnesota volunteers, and was absent nearly three years, only a part of which time the pulpit was supplied. The pastor has now returned and taken charge again, and with the future growth of St. Peter we hope for the growth of the church.

PIONEER.

For the North-Western Presbyterian.

## PRESBYTERIANISM IN MINNESOTA—No. viii.

menced to write you under the above heading, others have undertaken a like work for other parts of the great field. We have had Presbyterianism in Wisconsin, in Iowa, and on the Upper Mississippi. In all these sketches I have been much interested. These records of the early days of these infant churches will possess a deeper interest to the men who shall come into our room in future generations. When these churches shall have become venerable by reason of age, after generations of saints shall have been prepared for and transplanted to heaven, after they shall have become the honored mothers of many other churches, it will be a grateful pleasure for their sons to recount their early struggles, and to mark how God sustained and blessed his servants in the day of small things.

There are still other organizations in the bounds of the Presbytery of St. Paul, of which we have not written. Among these I name first the churches now under the care of the Rev. J. H. Hunter, the First church of Rockford, and the church of Madison.

The history of the organization of the former of these churches is somewhat as follows: A death occurred in the country some thirty miles from Minneapolis. The friends of the deceased sent to Minneapolis for a minister to attend the funeral. Br. Strong, then the pastor of the Westminster church there, went and preached the funeral sermon. Soon after a committee came down to Minneapolis with a petition signed by a number of persons, expressing a desire to be organized into a Presbyterian church. There had been a Methodist organization in Rockford, but for some cause it had about expired, and there being some Presbyterians connected with its support, they were now anxious for the organization of a church of our order. In answer to this petition the Rev. J. A. McKee and Rev. Robt. Strong visited the place, held a series of religious services and organized a church of some twenty members, which was reported to the next meeting of the Presbytery of St. Paul, and put upon our list of churches.



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Rev. J. H. Hunter was soon after appointed to supply this church and that of Medina. He was called as the pastor of the Rockford church, and a meeting of the Presbytery appointed in that little city to ordain and install him.

At this meeting there was only a quorum of the Presbytery present, but it was the largest mere quorum that could have been gotten together. The three ministerial delegates, if put upon the same scale, would have pulled down at least six hundred, and if they had been laid upon the ground and measured in a continuous line, that line would have been eighteen feet five inches in length. The little church of Rockford must have been profoundly impressed with the idea that large men take to Presbyterianism. By the way, Mr. Editor, it may be noted down as an item of history that the Presbytery of St. Paul, though young, and never a large body, numerically, has had its full proportion of men of high standing; to leave out of the count men of six feet and under, we have had a Stirrat about six feet four inches, a Maltby six feet four, a Caldwell six feet two, a McKee six feet four. If any of these brethren still living should see this measurement and find it not quite exact, I beg them to remember I write from memory, not having their length in feet, inches and fractional inches, on record. If I have put them down too short, it is with no intention of detracting a hair's breadth from their long high-standing. But the glory has departed. A single one alone remains to stand up above his brethren of six feet. *Tempora mutantur nos et mutamur in illis.*

Br. Hunter has been doing a good work in his field. At first he was almost the only minister of religion for all the people in Rockford and vicinity. But since then the Methodists have revived their organization; and besides this another kind of teaching has been intro-

duced, and a Universalist preaches there the same lie that was preached in Eden.

The Rockford Church has just completed and dedicated a comfortable house of worship adequate to their present necessities. Thus a good foundation has been laid, and we believe the church will live to bless many generations. Its pastor is a man every way fitted to his field, and devoted to his Master's work.

After the Indian outbreak in 1862 two or three families from Nova Scotia moved into the town of Medina, Hennepin county, Minn., and purchased farms whose owners were glad to sell them at any price, after having passed through the terrible ordeal of an Indian panic. This neighborhood was sought out by Br. McKee, who preached there, and commenced the organization of a church, proceeding as far as the election of two members to the office of ruling elder. At a subsequent meeting of the Presbytery Rev. J. P. Riheldaffer was appointed to visit that field and complete the organization by the ordination of these elders, and to administer the Lord's Supper. He reached the neighborhood on Saturday, and found that no preparation had been made for the meeting. Word was sent round to the neighbors who were near, and others, who came from a distance to the number of fifteen. An open log school-house, without fire, on a cold, rainy October day, served as a place of meeting. After preaching on Saturday it was discovered that they had no wine for the communion. But a good old Pennsylvania lady with whom we were staying, had wild grapes put down in Molasses, which had fermented. By adding water and sugar to the juice of these a very good sweet wine was prepared for the occasion. On Sabbath the elders were ordained, and the Lord's Supper administered in that part of the Big Woods. It seemed a day of small things, and there appeared to be so little spiritual-mindedness among the few members, that we even doubted the propriety of proceeding. But we must build with such material as we have, and although the foundation may be of rough stones. Br. Hunter has charge of this church also, and God has blessed his labors there, and smiled upon our efforts for its glory. These churches are in a rich and well-timbered part of the State, and they will grow with the growth of these settlements. PIONEER.



At midnight we reach La Crosse, and are at once transferred to one of the packets bound upward to St. Paul's. Owing to the low stage of water in the river, only boats of the lightest draft are used, and these are liable frequently to get aground. To one accustomed only to travel upon our Eastern waters, and to the sight of vessels fitted for lakes and deep rivers, a sight of these Western boats is novel and amusing. They are built of the lightest possible materials, drawing scarcely two feet of water, and are propelled by a single wheel in the stern, driven by two high-pressure engines, which wheeze and cough like some marine monster far gone with the asthma. The boilers and machinery are upon the main deck, scarcely a foot above the water level, above which are the saloons and state-rooms, supported by a few pine stanchions of the most Lilliputian size, laying the upper works open to an indictment for vagrancy, in having no visible means of support. Above the saloons are the offices of the captain and mates, and a story higher is the pilot's house. The natural inference which any man of logical mind would draw from a casual inspection of such a craft would be that he had accidentally taken passage on a floating tinder-box, or an "infernal machine" of the most incendiary character, whose purposes he devoutly hopes may not be consummated while he is on board. Upon the bow of the boat are two derricks, from each of which hangs a long spar, with whose uses he is likely to become familiar at the first sand-bar he meets. When it becomes evident that the boat, which might almost float in a heavy dew, has become fixed and immovable by the ordinary setting poles used by the crew, one end of the mast is dropped to the bottom, and by means of pulleys attached to the steamer, and worked by a donkey-engine, the boat is either shoved sideways into deeper water, or lifted over on to the other side of the bar.

These spars are, in short, a pair of crutches, with which the vessel is helped along over hard places. With such difficulties of navigation, it is no wonder that a day and a half is consumed in ascending from La Crosse to St. Paul's, a distance of only two hundred miles. But there is nothing tedious in the journey. Every hour brings in some new feature of the scenery, to interest and delight. Many pleasant and busy towns are passed on the way up, of which Winona is evidently the most important. Some of my readers may perhaps associate the name with a church enterprise which they aided here some year or two ago. I was sorry that my time would not allow me to spend a day or two in visiting this point, and Rochester, now connected with it by railroad, where another church enterprise has been completed, which owes its success in part to funds collected at the East. The church at Winona is a tasteful edifice, and the money given to it has been well expended. The place is destined to be an important point of trade, and the town has every appearance of thrift and wealth.

Of the scenery along the Mississippi the half has not been told. The vast rolling prairies of Minnesota and Wisconsin here end in hills of exquisite beauty, covered with a deep, rich foliage, bordered with majestic forests, and crowned with cliffs which assume a thousand fantastic shapes as we pass along. The Maiden's Leap, on Lake Pepin, is an abrupt cliff, rising up to the height of four hundred and fifty feet above the river. The rocks, as we near St. Paul, become more bold, and the river more winding and narrow. An abrupt turn brings the whole city into view, and an hour afterward we are at the levee, and at our hotel.

The uneven character of the ground on which St. Paul stands is unfavourable to the appearance of the town as one approaches it, or walks through it,



but it has not prevented the growth of a large and important city. Some of the streets are already built up with large and fine stores, whose stones have been blasted from the cellars over which they stand; and many attractive residences, surrounded with tasteful grounds, rise upon the avenues which lead to the city. An afternoon's drive up the river is worth the journey to St. Paul's. It is over ceaseless succession of natural beauties. We cross the river at Fort Snelling by a ferry-boat, so arranged as to move backward and forward by the mere force of the current. We look upwards on either hand to vast walls of rock, to scenery which seems to be a miniature of Niagara below the Falls, lacking only the height to make it fully equal to it in beauty. Upon a bold platform of rock, eighty or one hundred feet above the water, stands a substantial fortress, looking down upon the Minnesota and Mississippi, whose waters here meet in a gentle and loving embrace. Winding up by the sides of the cliff, we reach the level above, and see spread out before us the lovely valley of the Minnesota, and a broad and magnificent prairie, stretching away as far as the horizon like a sea, and covered with fields of waving grain, just now falling beneath the scythe of the reaper—not the old conventional sickle, nor the cradle of the East, but a large machine drawn by four horses, and followed by seven or eight men to bind up the sheaves, which will soon be threshed and winnowed, and put into bags and sent away to market. Western farming is a very different thing from Eastern agriculture, carried on amid hills and rocks. Passing upward from Fort Snelling, we turn aside to visit the beautiful spot where

"The Falls of Minehaha

Laugh and gleam among the oak trees,  
Laugh and leap into the valley."

Descending by an easy path into the valley, the whole scene breaks upon us

at once. By a single leap the waters of Rice Creek descend from the level of the prairie to that of the river. Standing on, or near a rude bridge which crosses the stream, and on which some wretched and profane quack has advertised his soothing mixture, you look upward to a beautiful amphitheatre of rocks and trees, in the midst of which are the Falls of Minnehaha, forming a thin and beautiful curtain of water, whose action upon the air produces a continuous sound which might readily be rendered a *ha ha*, and whose pleasant song might have attracted thither one like the lovely creation of the poet, which has made this spot memorable.

We ride from thence to Minneapolis and the Falls of St. Anthony. Here, two thousand miles above the mouth of the Mississippi, stands the rival of St. Paul's, on a spot but a few years since a wilderness, but now a large and attractive city. Some well-built streets and large and magnificent stores have grown up like magic. Nor do we wonder at this when we reach the river, and see it lined for miles with immense rafts of lumber, which have been floated down from the vast forests above, and which are here caught up and changed into boards, shingle, and timber, for the Southern and Eastern market.

Mills are standing upon every available point, a single one of which was pointed out which contained twenty-four gangs of saws. Every thing has the air of business and enterprise. A fine suspension bridge leads across to the island which here divides the river, and a wooden bridge completes the connection with the opposite shore. We turn homeward from thence. We wonder not as we ride over the swell of that beautiful prairie, looking out upon vast and luxuriant fields of grain and corn, and upon comfortable and tasteful farm-houses and mansions, that so many are pressing hither to find a home where each day has its pleasure, each night has its rest. As we ride homeward, we



have a sight of that magnificent scene, a *sunset on the prairies*. It is one of indescribable beauty. The clouds seem all to have gathered in the West, to pay their tribute to the departing day; vast masses of gold and red rise almost to the zenith; gorgeous waves of glory roll along in ever-changing shapes of beauty; long rays of golden light shoot up among the clouds; and the whole Western sky is painted with a gorgeous and infinite variety of colours and tints, and hues which no master's pencil could ever copy. Beneath all this the sun goes down as in a chariot of fire, and sinks beneath a bed of glory, whose splendours melt away into the mellow tints of the long twilight; as the darkness steals slowly upon us, and star after star creeps out from its hiding-place in the cloudless sky, and the still night shuts upon the earth, and leaves the world to its repose. J. E. R.

*Ruckwalle*

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—The city of La Crosse is the largest town in Western Wisconsin, the centre of a considerable trade from Minnesota, and growing rapidly. Breweries and saloons are as plenty as usual in Western towns. One of its daily newspapers has a widespread reputation for recklessness. The Roman Catholics have a church, with a school, kept by Sisters of Charity and a very active and accomplished priest, and are building a second church, which is to surpass any thing in this region. The Universalists number some of the wealthiest citizens, and have just finished a handsome brick edifice. The Baptists, whose church was lately burned, are building a beautiful cut-stone edifice, worth probably upwards of \$20,000. They appear to be the strongest of the evangelical churches. The Episcopal, Congregational, and Methodist churches have each a house of worship. With all these, however, religious influences are not strong. There is vastly more

invested in horse-racing and lotteries than in church support.

As most of the Minnesota travel passes La Crosse, many a traveller has asked why there was no Presbyterian church here. And it was hard to give a reason, except that as we had neglected the matter at first, the other churches kept on absorbing our members, so that there never seemed to be enough left out to make a beginning. But this spring the Rev. J. Irwin Smith, formerly of Ontonagon, Lake Superior, after examination and prayerful deliberation, began his labours there. The Lord gave him encouragement. Though the only place of worship obtainable was a little German Methodist church for afternoon service, and a schoolhouse at North La Crosse, brother Smith gathered a congregation, and on the 23d of August a committee of the Presbytery of Chippewa organized a church of twenty-one members, only one of whom had any church connection in La Crosse. Others intend uniting when their letters of dismission shall arrive. An eligible lot has been secured, and a subscription for the building of a small house of worship or chapel has been circulated, and liberally responded to. The little church has a large work to do, and needs the prayers and sympathies of their brethren elsewhere.

Nearly opposite La Crosse is the village of La Crescent, where the high bluffs leave a half-moon or crescent of level and dry land between them and the river. Here the Rev. Sheldon Jackson began his labours in Minnesota. A history of his work at La Crescent would be an encouraging illustration of how faith gives perseverance, and secures the Lord's blessing. This village, with Brownsville, twelve miles below, and Hokah, six miles inland, on a new railroad, constitutes one field, which is now under the charge of the Rev. S. M. Pearce, whose return from an eastern visit, prolonged by sickness, is anxiously



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awaited by a people who are much attached to him. There is no church organization but the one at La Crescent, but at all these points there are people desirous to have the gospel.

## NOTES FROM THE NORTH-WEST.

— 1866 —  
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The Rev. W. T. Hendren, formerly of Groveport, Ohio, has succeeded the Rev. James Frothingham in the charge of the church and missionary field at Caledonia, in South-eastern Minnesota. Our congregations in the field supplied by this missionary have largely increased of late. A considerable and very encouraging interest in religious matters prevails in the Caledonia church; a few, hopeful conversions have occurred there, and we are led to hope that better things are in store for that church and that section of Minnesota.

The Rev. James Cochran, recently of Faribault, Minnesota, is settled over the church at Prescott, Wisconsin.

The church at Rochester, Minnesota, of which the Rev. Sheldon Jackson is pastor, (it may be that this church has two pastors, of whom the Rev. George Ainslie is senior,) probably finished and dedicated its new house of worship during the late Week of Prayer. It is said to be a graceful and finely proportioned structure, well finished, both without and within. It is well that we have thus fairly occupied Rochester, as it is conceded to be one of the most important points in Minnesota. For the erection of this church edifice we are indebted to the untiring labours of the Rev. Mr. Jackson, and to the liberality of friends in various sections of the country, who will, we are sure, have no cause to regret that they have

contributed to the aid of a brother, and of an object so worthy.

Our German church at Waukon, in the Presbytery of Dubuque, which has been nurtured by our Board of Domestic Missions till it comprised about sixty members, has recently left us, and become German Reformed. I have not learned the reasons assigned for this unexpected change of ecclesiastical relations.

The Rev. S. M. Pearce, recently a licentiate of the Central Presbytery of Philadelphia, has become the "stated supply" of the church at La Crescent, Minnesota, formerly the pastoral charge of the Rev. Sheldon Jackson.

## LETTER FROM MINNESOTA.

— Oct. 1866 —  
[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—The Presbyterian church edifice in Rockford, Minnesota, was dedicated to the worship of God on the second Sabbath of September. The sermon was preached by the Rev. Charles Tbayer, of Farmington. The attendance upon all the services, we are informed, was large, and the meetings were interesting and profitable. The church building is a very neat frame structure, furnishing accommodations to over two hundred people, and is alike creditable to the taste of the architect and energy of the pastor. The Rev. J. H. Hunter has served the church at Rockford for about two years, with much acceptance. His labours have been great, and his hardships many, and yet he has continued at his post with a steadfastness of purpose and devotion of spirit rarely excelled. The money expended by the Board of Domestic Missions and the Committee of Church Extension on this enterprise has not been lost, and, in the judgment of the writer, the Church ought to do more for the support of this earnest, self-sacrificing minister.

The Rev. David Hall, of Pennsylvania,



nia, has declined the invitation to the Central church of St. Paul. For the sake of that church, situated as it is, in an important city, which is a centre of great influence in this growing State, we had earnestly desired the settlement of this excellent brother, so fully qualified for the position. But the Lord will take care of his people, and provide for them a pastor in his own time.

The Rev. J. H. Barnard, who has spent several months in Minnesota, has accepted a cordial invitation, tantamount to a call, to the Presbyterian church in Waukesha, Wisconsin; a pleasant town on the Prairie du Chien Railroad, about an hour's ride from Milwaukee. The name has grown familiar to many in the East, associated as it is with Carrol College. We will greatly miss this dear brother, but are glad to know he is about to enter a field of labour which gives so much promise of usefulness, and in which his talents will be appreciated by an intelligent people.

—♦♦♦—  
ITASCA.

### LETTER FROM MINNESOTA.

STILLWATER, MINN., Oct. 1st, 1866.

MESSRS. EDITORS:—Just now this little city is headquarters of Presbyterianism for Minnesota and North-western Wisconsin. The Presbytery of St. Paul, the Synod of St. Paul, and the Synod of Minnesota (of the *other branch*), all convened here last week. Hugely have we enjoyed the fellowship of the brethren, the hospitalities of the people, the glorious autumn weather, and the beautiful scenery of the St. Croix. The valley and bluffs are clad in their autumn dress—none the worse in appearance for a summer's wear, for Jack Frost has just dyed it anew with a wonderful profusion of delicate and gorgeous tints.

Our Presbytery of St. Paul found an unexpected door opened before it in the Welsh settlements of the upper Minnesota valley. We recognized two Welsh churches, and appointed a committee to organize another, and we received on probation as Foreign Ministers, three Welsh brethren. The church of South Bend

calls Rev. J. M. Pryse, of Kansas, to labor with them and preach in both Welsh and English.

Our Synod of St. Paul has Rev. S. Jackson for its Moderator. Rev. R. F. Sample, who is to be installed at St. Anthony, Oct. 14th, opened the sessions by preaching Christ Jesus the Lord to us most earnestly and affectionately. Devotional exercises, and free conversations on the state of religion and on our plans and efforts to make our little flock to become "*working churches*"—these have occupied more time than routine business. So would we have it.

Rev. H. I. Coe represented the several Boards of the churches with much acceptance. Synod took special interest in the Board of Church Extension. Well we might; for in our bounds six church edifices have been completed during the past year, four have been repaired materially, one of them being enlarged at a cost of several thousand dollars; and six are in progress of erection, viz: at Harmony, Vermilion, Prescott, Lansing, Black River Falls and Hixton. Besides these, the churches of White Bear Lake, Hokah, Mt. Pleasant, Egota, St. Charles and La Crosse, and perhaps others are laying their plans and devising the ways and means for building. Would that our well-housed brethren of the East could have witnessed and shared our earnest, anxious conferences on this matter so vital to the interests of the church in the North-west.

The two Synods mingled much and pleasantly in social intercourse, and by attendance at each other's meetings as corresponding members. Delegates were exchanged and received with great cordiality. Three joint meetings were held for devotional exercises mainly. The joint communion, Sabbath evening, was an occasion of tender interest and fraternal feeling. Right profitable are such meetings, aside from the question of a speedy organic union.

The two Synods are of nearly equal strength, except as to the number of church organizations. St. Paul Synod has 44 churches, and that of Minnesota only 28, according to the "Minutes" of the two assemblies of 1866. Both are working earnestly at church extension, and I know of but two fields of ministerial labor where there is any apparent clashing of interests. Committees of conference are appointed to act in case the assemblies of 1867 shall open the



way for such conference.

Rev. Stuart Mitchell, District Missionary, was present, and still retains Minnesota in his field of labor. We hope to secure an able Synodical Missionary for the whole or a part of the year. Br. Mitchell needs such an aid, as he is not able to devote to Minnesota the time and labor demanded.

Synod decided adversely to the removal of the Board of Domestic Missions to Cincinnati.

Synod reiterated its resolutions of last year in respect to a larger attendance of Elders in our Presbyteries and Synods, with directions that they be read in all our churches, as follows, viz.:

*Resolved*, That the Ministry be, and they are hereby authorized and enjoined to urge upon delinquent elders, in the spirit of meekness and holiness, the duty of attending upon all the meetings of Synod and of the several Presbyteries connected with the same, that their churches may be fully represented and they receive the blessing in store for all such as are faithful in the trust which God has confided to them, and through them to the members of Christ's visible body.

*Resolved*, That where pecuniary expenses in travel are unavoidable, and it be necessary for ministers or elders to be assisted, that the churches furnish such necessary assistance.

At 12 a. m. to-day (Monday) Synod closed its delightful and refreshing meeting. We parted reluctantly and with the resolution that next year, at La Crosse, Synod would not adjourn till after devotional exercises on Monday evening.

Home, Oct. 2d. Many of the brethren spent last night at St. Paul, and visited St. Paul Female Seminary, being highly gratified with the good work done there by our pioneer, Rev. J. G. Riheldaffer, and admiring the extent and beauty of the buildings, and the fitness of all the appointments and surroundings of the seminary.

This morning our Southern Minnesota brethren and some others passed on by the Minnesota Central Railroad to Rochester, where our State Fair is held this week, and where our indefatigable Br. Jackson is pushing on his plans of church extension and successfully building up his Female Seminary.

And now, farewell brethren, God bless you all. This beautiful prairie is my field. The

children at the unfinished parsonage yonder on the skirt of the village, are on the fence looking for "pa" to get off the train, and on yon gentle hill, five miles distant, our newly-reared church edifice demands my attention. So for the work of the pastor, I lay aside this report as

STATED CLERK.

### Synod of Minnesota--New School.

The Presbyterian Synods of the State whose advent we had been joyfully expecting, have met and adjourned; and we miss not only the black coats, but the genial influence which like an atmosphere they seemed to bring with them. But while the coats have *all* gone, some of the blessed influence of those who wore them still abides in the families where they sojourned, and in the churches where they worshipped. The social gatherings and public meetings will long be cherished in memory as pleasant and profitable seasons.

Those who opened their doors to entertain these strangers, feel amply rewarded, and would hold up both hands to have the Synod meet here every year. You probably have not space to furnish a detailed account of the proceedings, and we can only hint at them.

The morning prayer meetings were seasons of delightful privilege. The reports from the churches, made by the ministers and elders, were on the whole exceedingly encouraging. Many new churches have been organized within the year, new laborers who seem largely imbued with the spirit of their Master have come into the State, and though having had to contend with many and serious obstacles, their success has been very cheering.



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While the offering and passage of resolutions was not a prominent feature of the Synod, several were passed. One resolution commended the work and person of Rev. C. Hall, who proposes to spend several months in distributing the Books of the Publication Committee.

Mr. Hall's fitness for this, or any other work that requires prudence, knowledge of human nature, and tender christian sympathy, has been amply tested, and found adequate.

M. B. Lewis Esq., of Red Wing—the indefatigable and warm hearted Sunday School missionary, also received the hearty commendation and best wishes of the Synod in his labors.

The resolutions on the state of the country will be found elsewhere. The last of those, which to some may seem to have the aroma of politics, was intended for the special benefit of the Rev. E. D. Neill, who still retains his connexion with the Synod. As the Savior did not regard it inappropriate to rebuke those who followed him for the loaves, so neither did the Synod deem it unfit to express its opinion of one of its own members, who had taken the pains to spread before the country the fact that he had fallen in with "my Policy," and had addressed a letter with a view to its publication to a minister one of the most prominent churches of our State.

There were so many expressions of fraternal regard and co-operation between the two Synods, so many delightful union services, that it seemed almost as one ecclesiastical body, having divided itself, for the greater despatch of business.

Of all the union services the last

and best was that of Sabbath evening when the Lord's Supper was administered. The time of the meeting was not less in harmony with the first observance of this sacred ordinance than were the spirit and words of those who conducted the services.

And the children's meeting on Sabbath afternoon will not soon be forgotten, either by them or their parents, for many impressive, wholesome and cheering words were addressed to each. Even if every word spoken on these various occasions could be transferred to paper, they would utterly fail to convey the impressions actually made upon those present. To get the full benefit one must need be there; and this reminds me that enough has been written in attempting to express what was felt and enjoyed.

II.

#### **Presbyterian Synod, Old School.**

The Synod of St. Paul, Old School met in the Second Presbyterian church on Thursday night, Sept. 27, and was opened by a very able and eloquent sermon by Rev. Mr. Sample, of Saint Anthony. After the sermon Rev. J. C. Caldwell, the last moderator, called the Synod to order and offered prayer. The roll showed a larger attendance than at any former meeting.

Forty-eight persons were provided with temporary homes. Rev. Sheldon Jackson was chosen moderator for the ensuing year. Rev. J. C. Caldwell and Gov. Holcombe were appointed a committee on devotional exercises. In conference with a similar committee from the Synod in session in the Myrtle Street church, it was agreed to hold union meetings, as follows: On Saturday night preaching in the Sec-

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ond church, Old School, by a member of the New School Synod. A Sabbath school concert in the Myrtle Street church on Sabbath afternoon at 3 o'clock, and a union in the ad-

ministration of the Lord's Supper, on Sabbath evening, in the Myrtle Street church. Rev. Mr. Young of Minneapolis delivered the sermon on Saturday night. The discourse was able and highly interesting.

At the Sabbath school concert very interesting addresses were delivered by Mr. M. B. Lewis, the children's man, in his most happy style; also, by Rev. J. G. Riheldaffer and Rev. Mr. Marshall. The children were highly pleased with their meeting. The meeting at night was the most interesting of all. The attendance was large, and the addresses were all very earnest and affecting. It was an occasion that will long be remembered. There was the flowing together of hearts, and the melting away of many prejudices.

The reports to Synod from the different churches showed decided progress. Churches have been organized, houses of worship erected, and old houses repaired, and many souls hopefully converted to Christ, during the past year. Rev. H. I. Coe, of Saint Louis, addressed the Synod on the benevolent operations of the church. His address awakened a great deal of interest. A committee was appointed to confer with a similar committee from the other Synod, on the subject of the union of the two Synods. In the event that the committees appointed by the General Assemblies of the two churches, to confer together and report a plan for the organic union of the two bodies, if the way be

open, should report favorably. The decided sentiment of the Synod was in favor of union.

The next meeting of the Synod will be at La Crosse, Wis.

A vote of thanks was passed to the citizens for their generous hospitality, and also to the companies by whom the members were conveyed to and from the place at half-price.

The occasion was a delightful one—all enjoyed themselves greatly, and each one contended that he was located in the best family in town, while so far as we have heard an expression of opinion, every family was sure they had the best men in the crowd.

J. C. C.

## PRESBYTERY OF CHIPPEWA.

This Presbytery held its annual meeting in the Presbyterian church of Galesville, Wisconsin, on the 26th of April. The opening sermon was preached from 2d Peter iii. 18, by the Rev. W. T. Hendren, of Caledonia, Minnesota. The pastor of the Galesville church, Rev. John Frothingham, was in very feeble health, convalescing from a long-protracted and dangerous illness. The Rev. J. G. Wells, of Black River Falls, was chosen as Moderator. The Rev. W. T. Hendren was received from the Presbytery of St. Paul. A call from the churches of Caledonia and Sheldon, Minnesota, for his services, was presented to him through Presbytery, and accepted by him. Arrangements were made for his installation in the month of July. The Rev. S. M. Pearce, a licentiate of the Central Presbytery of Philadelphia, was received under the care of this Presbytery, and ordained to the work of the gospel ministry. The Rev. James Frothingham, of Lansing, Iowa, was chosen as commissioner to the General Assembly. La Crosse was reported as a desirable field for missionary labour; and the Rev. J. Irwin Smith, recently Synodical missionary, who has inaugurated the work at that point, was requested to continue his labours, and recommended to the Board of Missions for support.

Presbytery adjourned to meet at Winona, on Tuesday, the 1st of May, and Black River Falls was chosen as the place of next annual meeting.



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— 1866 —  
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*Messrs. Editors*—A variety of circumstances has prevented an earlier acknowledgment of contributions, in money and clothing, for needy Domestic Missionaries in Minnesota and Wisconsin. Letters have been received from five States, and Washington, District of Columbia; several of them forwarded from Philadelphia, proposing to send boxes of clothing to missionaries mentioned in the *Presbyterian* of the 3d of November, or any others in need, and different churches in the East are now engaged in efforts to relieve the necessities. There are others whose wants are urgent, and we are prepared to send full descriptions of families, names, sex and ages of children, with specifications of articles most needed, and directions for forwarding. We would suggest that second-hand hymn-books and Sabbath-school books, which might be enclosed in boxes of clothing, would be highly prized by our mission churches.

We would here acknowledge the receipt of \$20 from A. P. H., \$3 from the Rev. C. H. P., and \$5 from F. H. C., Lock Haven, Pa., all of which has been forwarded to the worthy minister designated by the contributors. In behalf of my brethren who are labouring in the midst of discouragements and privations in the far North-west, we would thank these dear Christian friends for relief rendered and proposed. They have lifted burdens from anxious hearts, and made glad toiling men of God who appreciate the sympathy and kindness of the Church in the East. To those who have sent once and again to their necessity they send greeting, and the message—"We are full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

ITASCA.



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## LETTER FROM MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—On a beautiful afternoon we left home for the purpose of attending a recent meeting of the Synod of St. Paul, in a neighbouring town. There was no public conveyance thither, except the old-fashioned stage, and we accepted the offer of a neighbour's carriage. The ride from our city to the city of Stillwater (we have no villages in the North-west) led us across undulating prairies, through oak openings, along pleasant rivers, and beside several of those charming lakelets in which this State abounds. A more beautiful country we never saw. There is to us an indescribable fascination about this part of the great West, and a residence of several months has not diminished the pleasure we experience in breathing this healthful atmosphere, in travelling across these fertile prairies, and mingling with the warm-hearted people of the Gopher State.

Stillwater is a pleasant town at the head of the St. Croix lake, and has a population of about three thousand, with the characteristics which belong to communities sustained by lumbering interests. A portion of the town is situated on the bluff overlooking the lake, and there are many beautiful residences among the native oaks, which are the

homes of intelligence, refinement, and piety. We were domiciled with that staunch Presbyterian elder, whose name is familiar, ex-Governor Holcomb, and met a goodly number of the brethren in the same hospitable mansion.

The Presbyterian church (Old-school) stands on an eminence, about half a mile from the lake. It is reached from the lower town by a circuitous carriage-road, or by a narrow foot-path gently ascending the sides of a shaded ravine

We chose the latter, and as we walked leisurely upward, were reminded of the Psalmist's words, "I was glad when they said unto me, Let us go into the house of the Lord. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." The Rev. J. C. Caldwell is pastor of the church; much beloved by his people, and highly esteemed in the community where he has laboured for nearly ten years.

The Synod of St. Paul comprises the Presbyteries of St. Paul, Chippewa, and Southern Minnesota. The attendance was good, although we are sorry to say that few churches were represented by their elders. The opening sermon was preached by the Rev. R. F. Sample, late of Bedford, Pennsylvania. The Rev. Sheldon Jackson was elected Moderator. The Rev. J. I. Smith and the Rev. James Frothingham were made Temporary Clerks. Most of the time was occupied with the usual Synodical business, of which we need not write. One morning was spent in a free and earnest discussion of the question, What constitutes a working church? The Rev. H. I. Coe addressed the Synod in behalf of all the Boards, dwelling at some length on the work of church extension, which is his speciality, the importance of which is deeply felt in this part of the country, where the foundations of Presbyterianism are being laid,



and houses of worship are greatly needed.

The Synod of Minnesota (New-school) was in session at Stillwater at the same time. There was a pleasant interchange of salutations through the delegates appointed by each body, and union services were held on Saturday and Sabbath evenings. These two branches of the Presbyterian Church in Minnesota are evidently drawing very near to each other. There is but a paper partition between, and Christian greetings sound through it. Yet there are some who think the time for organic union is not yet come. There is not much danger that the cautious, conservative spirit of Presbyterianism will fail at this juncture.

The services of the Sabbath were peculiarly interesting. We listened to a precious gospel sermon in the morning on the text, "What think ye of Christ?" preached by the Rev. J. G. Riheldaffer, of St. Paul. The Lord's Supper was celebrated by both Synods in the New-school church at night. The service was a pleasant antepast of the communion of saints in the upper sanctuary, as well as a prophecy of the good time coming, when present ecclesiastical distinctions shall cease to exist.

There is much missionary work to be done in Minnesota. At present there is, we believe, but one vacant church in the Synod of St. Paul, and this will probably be filled in a few weeks; but there are many points of present and prospective importance which ought to be occupied by our church immediately, or at an early day. Those who are now upon the field are labouring with much earnestness, and some of them in the midst of great difficulties and discouragements. Across the prairies, and through the native forests, some of our ministers travel on foot, in the heat of summer and the cold

of protracted winter, that they may carry the gospel of Christ to little hamlets and scattered settlements, where little is known of Jesus and Bible truth, feeling themselves abundantly rewarded for all their toils and hardships in the results of their labour, or the assured hope of a harvest soon to be gathered.

ITASCA.

## INSTALLATION.

On the 25th and 26th of August, the Rev. William T. Hendren was installed pastor in the churches of Caledonia and Sheldon, Minnesota, by the Presbytery of Chippeway. The interest and activity of these congregations in neatly refitting and furnishing their houses of worship, are the best evidence of the determination of minister and people to work for the advancement of the gospel; and a cheering indication of Divine blessings to enrich them in their labours.

## Handwritten: PRESBYTERIAN. 66

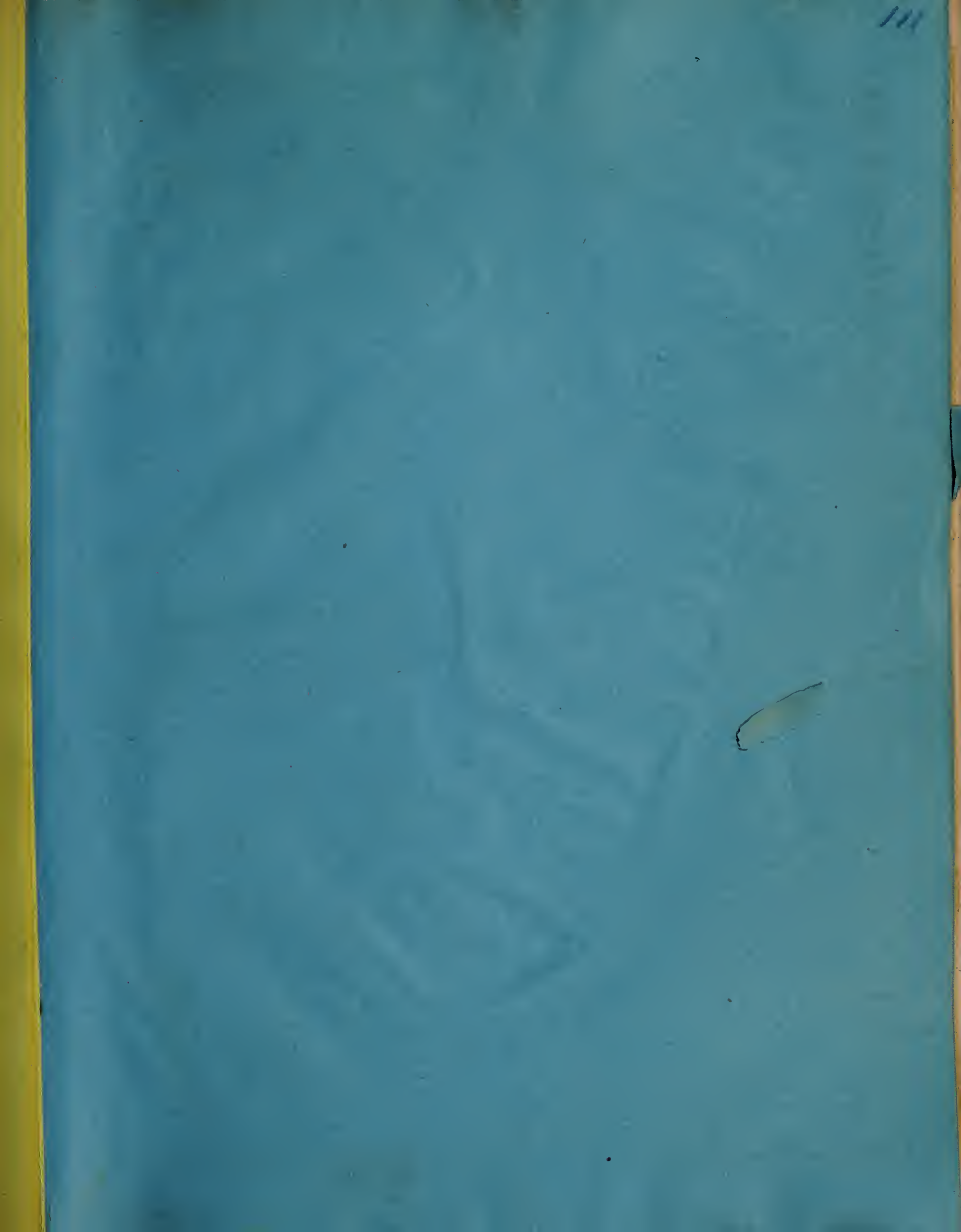
DEDICATION AT ROCHESTER, MINN.—A correspondent writes us that the new Presbyterian church at Rochester, Minnesota, to the erection of which many Christian friends in the East have given their prayers and liberal contributions, was dedicated on the first Sabbath of the year. The house was crowded in every part. Six ministers, three of them pastors in other churches in the city, took part in the exercises. The church was organized in February, 1861, with four members, and the little band has increased to sixty. In March, 1861, they secured the services of Rev. Robert F. Taylor, but owing to ill health he remained only a few months. He was succeeded, in January, 1862, by Rev. George Ainslie, the present senior pastor. In 1864 Rev. Sheldon Jackson became associate pastor, and took charge of the city work.

The erection of the present building at an expense of \$8,000, our correspondent writes, has been a work of faith and of prayer from the commencement, and God has signally blessed the efforts of his people in building him a house. There are already pleasing indications of the presence and influence of God's Spirit. From twelve to fifteen of the youth of the congregation are seeking an interest in the Saviour.

The congregation returns its thanks to the many Christian friends who have aided them in their efforts to build.

NEW PRESBYTERIAN CHURCH AT ELIZABETH.











## LETTER FROM MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—Some items of news from this part of the North-west, though necessarily written *currente calamo*, may not be uninteresting to your readers. And first, a few words concerning St. Paul, the metropolis of this growing State, and its churches. This city has a population of about fourteen thousand. Of this population only about two-fifths, or forty per cent. are professedly Protestant. They have at least thirteen places of worship, which furnish accommodations for thirteen hundred and fifty people. The number in attendance on the services of the Sabbath, falls considerably below the aggregate of accommodations. The Roman Catholic chapels furnish sittings for about five thousand people. There are three Presbyterian churches in St. Paul. One of these is in connection with our General Assembly. If it be true that small churches develop Christian zeal, we might expect to find an earnest, working Christianity in the city which bears the name of the zealous apostle. And there are some who are awake, and manfully battling for Christ and his known truth. This cannot be said of all. What is needed here is a baptism of the Holy Spirit. This is the great want of all our churches. This bestowed, Christian zeal would be augmented, dormant energies waked up, and God's people would realize that each man has a work to do, a short time to do it in, and that he ought to be up and doing.

The Rev. Robert Sutton, who has ministered to the Central church of St. Paul for two years, has removed to Cincinnati. His people parted with him with great reluctance and sincere regret. May God overrule this trial to His glory and the good of His church. The Rev. David Hale of Brady's Bend, Pennsylvania, has been chosen to the pastorate of the church thus made vacant. It is earnestly hoped that he will see his way clear to accept this unusually harmonious and urgent call to a wide field of usefulness.

The Rev. J. G. Riheldaffer, one of the

pioneers of Presbyterianism in this State, and the first pastor of the Central church, is at present superintending a Female Seminary in St. Paul. If scholarly attainments and experience in teaching insure success, the principal and assistants cannot fail to make permanent and highly useful this already prosperous school. We cheerfully commend it to parents in other States who may wish to have their daughters spend a season in this healthful climate.

## LETTER FROM MINNESOTA.

THE PRESBYTERY OF ST. PAUL

has just closed its spring meeting at St. Cloud, nearly seventy miles north-west of the Falls of St. Anthony. St. Cloud is a pleasant town on the Mississippi, claiming a population of over three thousand, surrounded by a good agricultural region, near the present terminus of the St. Paul and Pacific Railroad, with the prospect of healthful growth, and very considerable importance. The Rev. E. V. Campbell is the pastor of our church in this place, a most excellent brother, an earnest pastor, and a successful preacher. He finds it necessary to teach a school, in order to supplement an insufficient salary. His people, who are warmly attached to him, may be doing all they can for his support, and the Board of Missions is perhaps unable to do more. It is greatly to be regretted that our minister at this important point is not so sustained, as to allow him to devote all his time and energies to the direct work of the gospel. The church building at St. Cloud is small, but pleasant. It would greatly encourage the little band of Christians who worship in it, if some of our wealthy and liberal brethren in the East would send them a church bell. They need it greatly, and should have it at once.

We received interesting reports from several of our missionaries labouring on the extreme Western boundary of our Presbytery. The way will soon be open to organize small churches at four or five points of prospective importance. One of these missionaries has laboured for six months without any support beyond small contributions from a few friends in the East. Yet he is happy in his work, and proposes to continue in it. A commission



has been asked for him, and the Board will doubtless grant it. These missionaries on the frontier need Sabbath-school books, such papers as the *Sabbath-school Visitor* and *American Messenger*, Bibles, Testaments, and Hymn-books. They are now organizing Sabbath-schools without a supply of these necessary appliances. May God put it into the hearts of his more favoured people to aid them in their work. Any new and good second-hand books, sent to the Rev. D. C. Lyon, District Missionary at Rochester, Minnesota, or to the Rev. R. F. Sample, at Minneapolis, will be promptly forwarded to the most destitute. A few such contributions have been most thankfully received. We earnestly ask attention to this suggestion. Great good might be accomplished, care-worn missionaries encouraged, and youth saved, by means so simple and practicable.

Presbyterianism is gaining ground in this State. Churches dot the prairies, and humble sanctuaries lift their spires among the forests. Men of warm hearts, strong faith, and enduring patience, press to the forefront of advancing civilization, and in the midst of difficulties, discouragements, and opposition, plant the standard of the cross, and claim the soil for Jesus. But there is still much land to be possessed. We need more missionaries—need them *now*. If Christian people could behold the destitutions of the far West, and witness the persistent efforts of infidelity to destroy the souls of men, there would surely be a larger consecration of the Church's property to Christ, and more earnest endeavours to save the perishing.

The Central church, in St. Paul, and the Andrew church, in St. Anthony, (now vacant,) report special religious interest during the past year, and encouraging accessions on profession of faith. The Westminster church of Minneapolis is about to settle a pastor. A missionary church only two years ago, it now proposes to give a salary of two thousand dollars, and secure a parsonage at an early day, at the same time contributing liberally to all the Boards of our Church, and aiding feeble congregations along the frontier.

Allow me just here to refer to the

#### WINONA AND ST. PETER RAILROAD.

I wish to record, with a profound gratitude, in which all the Christian people of this State share, that neither passenger nor freight trains are run over this road on the Sabbath, and no kind of labour is required or permitted on the Lord's day. The result reveals the faithfulness of God, who rewards those who keep his Sabbaths. Under the present arrangement the receipts of the road have increased, the expenditures have been diminished, and general satisfaction is expressed even by irreligious people. During the past winter the snow-plough rested on the Sabbath; and it is a fact worthy of mention, that whilst other roads in the Northwest were obstructed by snow-drifts for days together, trains ran regularly over the Winona and St. Peter railroad, with the exception of a single day, and on that day *one* train passed from one terminus to the other. General Sprague, the chief manager, and Mr. J. H. Stewart, the superintendent, are both religious men, and receive, as they deserve, the thanks of the Christian people of the State. The road referred to, is a link in the Chicago and North-western Railway, and along this route the East is pouring its tide of emigration over the opening regions of Southern and Western Minnesota.

#### PERSONAL.

The Rev. Isaiah Faries, late a member of the Presbytery of Albany, was received to the Presbytery of St. Paul, at its recent meeting.

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#### A FINE PICTURE.

The Rev. D. C. Lyon, of Winona, Minnesota, sends us a photograph of his new church edifice, which was completed last May at a cost of \$12,000, and dedicated free of debt—as churches should be. Those who aided this struggling congregation to complete this beautiful church will not regret their investment when they see this photograph. And if it is very generally circulated, our General Assembly will ere long meet at Winona.



WINONA, Minn., March 19, 1867.

DEAR BR. ERSKINE,—It is due perhaps to the Lord of the harvest that we should let it be known that He has come even to us and gathered in some souls.

An increased religious interest was manifest among us early in the winter, and this was much heightened during the week of prayer. A series of union meetings was then held, which continued for several weeks following, when the Rev. J. D. Potter who had been laboring with much effect as an evangelist in the adjoining state of Wisconsin, was invited to spend a week with us.

Br. Potter preached twice a day for a whole week to crowded houses, and his words were with power. Large numbers were awakened, and many professed hope in Christ. Between 150 and 240 took the place of inquirers—very many of whom now have found Jesus. The work has been a precious one. Many have been numbered with the saved. Many members have been reclaimed—many broken-down altars re-erected, and many weak ones established. God's people have been quickened and girded for new labors, and other souls are inquiring the way to Jesus.

As fruits, in part, already realized, within the past three months thirty-six have been added to our membership, twenty-three of whom on profession of their faith; while the membership and power of other churches have been increased in equal or greater proportion. But the results will be fully known only when the stricter count is made above.

Brother Potter is a bold and fearless preacher of plain, substantial Bible truth. His power consists much in his drawing largely on some of the sterner features of divine truth. He evidently agrees with Paul in making "the law our schoolmaster to bring us to Christ,"—to whom at the same time the sinner's eye is constantly directed as the only ground of hope.

Br. R. F. Sample, of St. Anthony, formerly of Bedford, Pa., spent last week with us, working four evenings—between whose winning address and Br. Potter's boldness there is certainly something of a contrast. They "have gifts differing," while each has been effective with us in his own peculiar way. The Lord reward them for their labors of love and power. To Him will we give all the glory.

Truly yours,

D. C. LYON.

### Synod of St. Paul.

The Synod of St. Paul met in the Baptist Church of this city, Thursday evening, the 25th inst., and was opened with a sermon by Rev. F. F. Brown, of St. Paul. Rev. A. H. Kerr was chosen Moderator, and Rev. J. G. Wells temporary Clerk. Synod then adjourned to meet this, Friday, morning, at nine o'clock.

The Synod met this morning at the hour appointed, and after spending a brief season in devotional exercises, resumed the regular business. The minutes of the last meeting were read, several committees appointed, and several items of business transacted of which we were unable to make any note. The Rev. A. L. Thompson was appointed to preach this evening. St. Anthony was selected as the next place of meeting.

The committee appointed to confer with a similar committee of the Synod of Minnesota, in reference to the re-union of the old and new school churches, reported through the chairman, Rev D. C. Lyon.

The report is as follows:

1st. After due consideration, we do hereby express our hearty approval of the report of the joint committee of the O. S. and N. S. General Assemblies of the Presbyterian Church on the subject of re-union of the two bodies, believing as we do, that their united efforts would tend greatly to promote the best interest of the Redeemer's Kingdom in the world.

2nd. In order that an end so desirable may be reached with as little delay as possible, we would recommend that our respective Synods take such action upon the subject as shall, at an early day, bring it before the several Presbyteries within our bounds, in order that it may be known whether they are in favor, or opposed to re-union on the basis proposed by the joint committee of the



general assemblies, and if they are approved, that the reason for such approval may be made known to said committee who are still deliberating upon the terms which shall be adopted as the basis of reunion with the view of reporting to the general assemblies of 1868.

3rd. That the Lord may dispose all hearts to-wards the speedy consummation of an object that promises so much good, and that He may guide all of our plans for his own glory in the salvation of souls, we would recommend to each of our Synods, that they make the reunion of the two branches of our church the special topic for prayer on Saturday A. M., Sept. 28th, at the hour appointed for our usual devotional exercises. All of which is respectfully submitted, &c.

After a brief discussion, the Synod took recess until 2 P. M.

#### FRIDAY AFTERNOON.

Synod assembled, after recess, at 2 P. M. The afternoon was spent in the introduction of various amendments to the report of the reunion committee, and their earnest discussion, when, upon motion, a special committee of eight, combining the various shades of opinion, was appointed to draw up a paper for the adoption of the Synod.

Rev. Samuel Reynolds, Agent of the American Bible Society, presented the claims of that society to the Synod.

#### EVENING SESSION.

The evening was spent as a missionary meeting. Interesting and stirring speeches were made by various members of the Synod until a late hour.

At the close of the meeting, the special committee on the subject of reunion, made the following report, which was unanimously adopted by standing vote:

WHEREAS, The union of the Old and New School branches of the Presbyterian Church (if it can be secured on a basis of satisfactory accordance in doctrine and policy) is in itself so important and desirable; but

WHEREAS, Some of the terms of union proposed by the joint committee of the two Assemblies seem to many of this Synod open to a double and doubtful interpretation—especially that term concerning doctrines, and others not quite just to the branch with which we are connected (especially those concerning the Board of publication and the Theological Seminaries) therefore,

*Resolved*, That we respectfully ask the joint committee to reconsider the doctrine basis, and state it in clear and more explicit terms—such as will not admit of doubt and debate; and also to reconsider the other two terms spoken of, and, if possible, make them just and equal.

Synod then adjourned until tomorrow morning.

#### THIRD DAY.

Synod met at 9 A. M.; half-hour spent in devotional exercises. Minutes of yesterday read and approved. Rev. Dr. Brown introduced the following paper, which was adopted:

*Resolved*, That this Synod appreciates warmly the increased efforts made by the Boards of Domestic Missions and Church extension to supply the large and constantly increasing destitution of the West, and the pecuniary embarrassment that has come to one, at least, of these Boards in consequence thereof.

*Resolved*, That we pray these Boards not to be discouraged, nor to stand still, but to go forward and devise still more liberal things for the cause of Christ, especially in the West and Northwest.

*Resolved*, That we will stir up ourselves and Churches to aid these Boards by an increased spirit of sacrifice in lessening our demand for aid from these Boards, where possible, and by an increased contribution to them.

*Resolved*, That in the judgment of this Synod a "fiery trial," if not, indeed, the "fiery trial" of the Church of the present time, is the consecration of her wealth to Christ, for His use, on demand, in sustaining and extending His kingdom on the earth; and that we exhort our people to look at this trial and stand prepared to meet it, that so in the day of the Lord they be found as fine gold that has been proved and purified.

*Resolved*, That we will make a special effort to do at least our part in raising the \$200,000 needed for this fiscal year by the Board of Domestic Missions.

Rev. C. O. Waters, District Supt of Colportage for the Northwest, then addressed the Synod.

The Church of Austin, Minn., was recommended to the Board of Church Extension for aid in the erection of a house of worship to the amount of \$1,000.

The Committee on Devotional Exercises made the following report for preaching on the Sabbath:



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Baptist Church, Rev. B. Phillips, in A. M.; Rev. R. A. Sample, in P. M.

Congregational Church, Rev. B. Cunningham, in A. M.; Rev. John Frothingham, in P. M.

Methodist E. Church, Rev. J. G. Riheldaffer, in A. M.; Rev. Mr. Thompson, in P. M.

Winona Presbyterian Church Rev. Mr. Harding.

La Crescent Presbyterian Church, Rev. J. G. Wells, in A. M.; Rev. W. R. Mercer, in P. M.

Brownsville and Hokah Presbyterian Churches, Rev. Sheldon Jackson.

The first order of business for this P. M. was made the Free Conversation on the subject of Religion. e; and  
Synod took a recess until 3 P. M. spoken  
make them just and equal.

The following paper was reported by Elder William Holcombe, and adopted by the Synod:

WHEREAS, in view of the increase in the desecration of the Sabbath day, and wide-spread organizations determined to oppose its sanctions and obligations, and to convert its holy rest into dancing and revelry; and, in many instances, the laborer is compelled to work on steam-roads, and divers other employments, fore, taints of his conscience and

*Resolved*, That we will preadly ask the joint gregations on this subject, and labor, ojs and cept and example, in all the walks of life, to bring the people of all classes to a proper observance of the Lord's day, that it may be a day of hallowed rest—holy unto the Lord—believing that such an observance will secure to us, as a people and a nation, the blessing of God.

*Resolved*, (in this connection,) That we have heard with great pleasure that the Winona & St. Peter railroad, under its present management, is a Sabbath-keeping road, in not running its cars and in all suitable ways discountenancing unnecessary labor by its employes on that day.

Rev. R. T. Sample was delegated to attend

the Presbyterian Union Convention, at Philadelphia, Nov. 6.

The Narrative shows a year of prosperity and enlargement. Our ministerial force has been largely increased. More than 400 added to the membership of 41 of our churches—half these additions on examination. Six church

edifices completed, at a cost of \$15,600, and with assistance from the Board of \$3,800. In process of erection four churches, drawing \$2,700 from the Board. Ten churches propose to build within the coming year, each asking \$500 from the Board, except one, "a special case," requiring \$1,000. We have in this Synod 25 church edifices completed, all but one having been aided by the Board of Church Extension.

The closing exercises on Monday evening were delightful. We heard the narrative, reviewed the past, and gave thanks to God. Many brethren related their early experiences in Missionary work on this field. All were rejoiced at the success that had attended our new and only church enterprise at La Crosse—commenced a year and a half ago, now numbering over fifty members, with a very neat, commodious chapel approaching completion, towards which the local subscription is about \$4,000.

The following resolution of thanks was adopted:

*Resolved*, That the thanks of this Synod are especially and fraternally given to the First Baptist church of this city for the use of their church so generously and kindly tendered for our session, and to the families that have given us their hospitable welcome, and to the railroad and steamboat lines that have passed our members at reduced fares.

More than usual interest was excited by the public presentation by Rev. F. T. Brown, D.D., in behalf of the Synod, of a beautiful silver communion service to the First Presbyterian church of La Crosse.

Appropriate remarks were made in reply by Rev. J. I. Smith, the pastor.

Synod adjourned to meet next September, at St. Anthony, Minnesota.

CHARLES THAYER,  
Stated Clerk.

#### LOCAL NOTICES.

PRESBYTERIAN PREACHING.—The Rev. H. A. Mayhew, of the Presbyterian Church, will preach at the school-house, in Austin, every Sabbath afternoon at 3, and evening at 7 o'clock, (except the evenings of the 1st and 3d Sabbaths in the month.) All are cordially invited.

A SLENDID lot of Butter Tubs at Soule



1867

## PROGRESS IN SOUTHERN MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—During the present year the Presbytery of Southern Minnesota has doubled its ministerial force, increased the membership of its churches one-third, occupied several new and important fields, and are now earnestly looking and praying for men to enter in and take possession, in the name of the Lord Jesus, of other new and growing missionary fields, already white to the harvest.

Among the recent accessions to the Presbytery are the Rev. A. J. Stead, son of Dr. Stead, of Astoria, New York, who has located at a small church near Preston, Minnesota, his church being but the centre of his field of labours. Fillmore county, in which he is the only minister of our Church, is perhaps the wealthiest agricultural county in the State, and has a population of twenty thousand. Its importance is still further increased by being on the line of the Southern Minnesota Railroad. Mr. Stead's post office address is Preston, Minnesota.

The Rev. J. B. Vawter, of Rockdale, Iowa, has recently taken charge of Waseca county, with his headquarters and post office address at Okamoon, Minn.

Several years ago a small church was gathered there, but never being supplied, they were at length scattered, and almost broken up by the Indian massacre of 1861. However, under the stimulus of the returning wave of emigration, and the speedy completion of the Winona and St. Peter Railroad extending into that country, a self-denying, but promising field of labour has been opened up.

The Sabbath after the railroad company drove down their stakes, and staid

marked out the foundations of their depot buildings on the beautiful shores of Clear Lake, (now a wilderness, soon the site of a bustling village,) Mr. Vawter commenced preaching in a neighbouring schoolhouse, thus laying the foundation of the church coeval with those of the village. Unable at times to reach his appointments with his horse, on account of the sloughs, he has rowed, going and returning, eighteen miles in a small boat.

The Rev. H. A. Mayhew, formerly of Logansport, Indiana, has gone to Austin, Minnesota. Austin, as the intersection of the Minnesota Central, Minnesota Southern, and McGregor and Western Railroads, is becoming the most important village in the southern part of the State. Mr. Mayhew went there without a single member of the church in the place to labour with him, built a shanty to shelter his family, commenced preaching and Sabbath-school in the schoolhouse, and is rapidly building up a congregation. An organization of the church will be effected in a few weeks.

The church at Owatonna, left vacant last spring by the failure of the health of the Rev. J. Faries, has called Mr. Cunningham, a member of the last class at Allegheny Seminary.

Mr. C. M. Howard, of Chicago, Illinois, after a few months encouraging labour around Rochester, has gone to St. Paul, to take charge of the work of the Young Men's Christian Association of that city.

Mr. J. L. Gage, of the last graduating class of the North-western Theological Seminary, has taken charge of the Ashland, Claremont, and Kasson field, with his post office address at Kasson, Minnesota.

The last two named brethren were ordained as evangelists on the 15th of July. The Rev. J. G. Riheldaffer, of St. Paul, preached the sermon; and the Rev. D. C. Lyon, District Secretary,



gave the charge, by invitation of the Presbytery. The Rev. Sheldon Jackson presided and proposed the constitutional questions; and the Rev. G. Ainslie made the ordaining prayer.

The Rev. J. H. Carpenter has recently gone to La Crescent, Hokah, and Brownsville, residing at La Crescent. These churches have become self-sustaining. The churches of Winona and Lake City, Eyota and Plainview, are still vacant.

The Rochester Female Institute, a boarding-school under the care of the Board of Education, closed its third annual session a few weeks ago. It is accomplishing a great work for the Church in this section. In addition to its literary advantages, it seeks, above all, to train up workers for Christ. For two years past nearly all the boarding pupils and servants connected with the Institution have been brought to Christ.

Eastern parents having children unable, on account of health, to pursue their studies at home, might do well to send them to this Institute, where they could enjoy the invigorating air of Minnesota, pursue their studies, and have a Christian home.

The church at Rochester is about passing through a transition state. From the first being surrounded with a large missionary district, it has sought, by a co-pastorate, to care for the whole. But the cause has strengthened so much, that it is now deemed expedient to terminate this relation. Hence, to prevent any embarrassment, both pastors have agreed to resign, after which the Church takes her position among those that, by the blessing of God, have become self-sustaining.

STATED CLERK.

## BROWNSVILLE AND HOKAH CHURCHES, MINNESOTA.

*Messrs. Editors*—It is always pleasant to announce advance in the work of our churches; still more instructive

to mark the spirit and effort which win success. It is animating to feeble churches to find how the weakest have gained their ends, and the willing have wrought progress without encouragement. Most cheering of all, if we behold these gained upon fields where labour had seemed lost, and funds misdirected, and see how plantings of Presbyterian churches by our Boards, languishing and threatened with extinction, may revive and flourish.

The work in these missions, together with that at La Crescent, in the same charge, was begun seven years ago, by one who goes far towards realizing the model of a frontier missionary pastor. But after his removal, brief changes followed in their ministerial supplies, unhappy for their welfare. The church organization at Hokah was dissolved, services discontinued, and the membership scattered, the ground given up to waste. At Brownsville a house of worship stood half-built, by the liberal funds of our Board; but neglected and rotting, because no one had interest to preserve it. The Congregational Agent of Church Extension came to confer with our Synodical missionary, in the belief that we had abandoned every thing there. It was gravely contemplated by some of the most resolute of our ministers, as nothing had been given towards the church structure by that community, to sell it out to the Catholics, and transfer the funds to another point. There was nothing but decay so long as irresolution lasted, and effort was wanting.

A new spirit came, and a new career, with the arrival of the Rev. S. M. Pierce, near the close of 1865; a spirit of advance and effort, a career which promises to repay all the past. The reformation so auspiciously introduced by him, has been carried to the most gratifying accomplishment, under the care of his successor, Rev. J. S. Marr, whom the Master has endowed eminently with qualities adapting him to



such work. Coming only last September, he embarked a fearless energy in the purpose of completing the church at Brownsville, and erecting another at Hokah; neither halting for difficulties, nor hesitating at sacrifices. And he is now finishing his work while I write; and, I very greatly regret to add, is about to leave the region for the distant field of California. The Brownsville house is finished, furnished, supplied with an organ; the congregation out of debt, attendance good, Sabbath-school of forty, and yet no church organization completed, while you can number its communicants upon your fingers. The house at Hokah, aided by the blessed agency of our Church Extension Board, is to be dedicated on Sabbath, the 12th inst. Brother Marr counts also upon the happiness of a church re-organization at the same time. The Sabbath-school is flourishing. He has carried his work outward by establishing a Sabbath-school at Mound Prairie, six miles to the west.

The Lord has greatly strengthened and has increased the church of La Crescent, also, through his ministrations. Unitedly, these little groups of worshippers now offer, to a man of their choice, a salary which would startle, to name it to some of their older sisters. Long may the Lord bless them with men of courage and faith.

As an observer, I have noted these efforts to incite the timid, and cheer the feeble. They only are weak, in a good work, who are irresolute. Prominent congregations and splendid edifices have praises sounded. But amongst many examples, I have seen no work performed in feebleness more commendable than these. *J. I. Smith* EYES.

## ANOTHER CHURCH DEDICATED.

Hitherto no one has seen fit to notice the completion and dedication of a new church edifice at Brownsville, Minnesota, on the 13th of November last. To some this may seem a small matter, but it is not. It is a singular fact that this building was erected, *paid for* and dedicated, before the organization of a church to occupy and own it. Brownsville is on the Mississippi, in the extreme south-eastern corner of Minnesota, twelve miles below La Crosse and thirty above Lansing. It is the only place of importance, and the only good landing place on the west side of the river between those two points. During the last five years, in consequence of the increased development of a large and rich agricultural section, whose products must necessarily seek an outlet at Brownsville, its trade and population have rapidly increased. It is now one of the largest shipping points on the upper Mississippi, and has a population of about one thousand. About three years ago, and before he removed to Rochester, Rev. Sheldon Jackson, then of La Crescent, saw the importance of occupying Brownsville, which was then, I believe, entirely unoccupied and apparently given over to the undisturbed possession of the devil. He (I mean Brother J., and not the devil,) explored the field, and if I remember correctly, found two or three pious and praying women, who strengthened his hands and encouraged his heart. It was found very difficult to find a suitable place for religious services. One that was made to answer was finally secured, and amid much opposition and more indifference, religious services were commenced, and held as frequently as were practicable. The seed was cast into the ground; the harvest now begins to appear. The work of erecting the Brownsville church was fairly inaugurated by Rev. Mr. Jackson, who I think,



raised a large proportion of the necessary funds. It has been carried to a successful issue by the efforts of Messrs. Parrott, Pearce, and Marr, who succeeded him, perhaps a little too rapidly, at La Crescent. The dedication sermon was preached by Rev. James Frothingham, of Lansing, from Isaiah lvi. 7. Messrs. Smith, of La Crosse; John Frothingham, of Galesville, Wisconsin; Hendren, of Caledonia, and Marr, of La Crescent, took part in the dedicatory services. The building is neat, substantial, creditable, and sufficiently capacious. Rev. John Frothingham and Rev. Mr. Marr remained several days, held nightly meetings, and organized a small church. The congregation is steadily increasing, and the prospects of the church are represented as very encouraging. It is regularly supplied, I believe, by Mr. Marr.

#### ABOUT HOKAH.

And where is Hokah? I will tell you. It is on Root river, a few miles above its mouth, and is six miles northwest of Brownsville, and the same distance south-west of La Crosse. As, in consequence of the flat and swampy state of the land opposite La Crosse, there can be no town there, (La Crescent is two miles above,) Hokah becomes the first station on the Southern Minnesota Railway, and the machine shops of the company are located there. It consequently is made a place of no small importance, and its population, now about five hundred, is rapidly increasing. A church edifice, to belong to us, is now under contract, and will be speedily completed. We have as yet no church organization in Hokah, but a few excellent and stirring Presbyterians are there, and the Rev. Mr. Marr, of La Crescent, a laborious and faithful minister, preaches there regularly. This policy of providing a church edifice, neat, commodious, and free from debt, before a church is organized, is admirable. It gives an appearance of permanence and stability to the enterprise,

which thus becomes a living, visible, tangible thing. The presumption is that it will live and grow, and people are not afraid of it and do not shun it. A church will soon be organized at Hokah, and then we shall have five churches in Houston county, Minnesota—La Crescent, Caledonia, Sheldon, Brownville, and Hokah. Add La Crosse, across the river, and Lansing, in the corner of Iowa, and we shall have seven churches in a region where, seven years ago, there was not a single one. This is the result of God's blessing on the unremitting and self-denying labours of a few noble brethren whom the Church should hold in grateful remembrance.

#### NOTES FROM THE NORTH-WEST.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—The Synod of St. Paul met at La Crosse, Wisconsin, on the 26th of September, when the interest felt in the re-union question called together an unusually full Synod. Upon reflection, let me remark that as this Synod is *always* well attended, perhaps the word "unusually" is a little out of place. I might remark that this was a very delightful meeting of Synod, but that would be an old story repeated. I know of no portion of our Church the meetings of whose ecclesiastical bodies are so uniformly pleasant, and so thoroughly pervaded by the spirit of brotherly love and Christian charity, as those of the Synod of St. Paul and its Presbyteries. The ministers of this Synod are earnest and consecrated workers, and they feel that they have no time and strength to waste in angry debates and personal criminations. They differ sometimes, and widely too, but they differ as Christian gentlemen should; and when the talk is over, they smoke the pipe of peace, (that's figurative, *in part*,) and when it comes to *working*, they are all there, and all pull together.

It is a gratifying fact that our Church



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and work is very prosperous in Minnesota. Why should it not be? Here are men who have, in no figurative sense, laid themselves as living sacrifices upon this altar, and does not God always bless faithful, prayerful, self-denying labour? These men have learned to walk *by* faith, and work *in* faith, and so they see the work of the Lord prospering. During the last summer some six or eight young and vigorous workers have gone into Minnesota, to hold up the hands of the older labourers and cultivate its waste and desolate missionary fields. About ten months ago the Rev. W. C. Harding, formerly of the Presbytery of Cincinnati, penetrated through the "Big Woods," nearly one hundred miles west of Minneapolis, and occupied an interesting missionary field there. In his work Mr. Harding seems to have wonderfully illustrated the power of faith. He illustrates a great truth, sometimes forgotten, that when the Master sends a person out to do his work, he will be taken care of—if he will *only work*—and work without fretting against and mistrusting Him whose commission he bears. In that high latitude, and during the last cold Minnesota winter, he and his family lived in a house that was only "weather-boarded," and was warmed(?) by a "pocket" stove, by the side of which, when heated to its full capacity, *potatoes froze*. A dry-goods' box was the family table, and the other household furniture was not much better. The missionary was willing to be the poorest man in the congregation. The missionary family was, to use his own expression, "cool, yet happy." It believed all the while that God would bless implicit, trusting, and faithful working. And he did. The confidence and affection of the people were secured, and, as the results of this self-denying labour, we now find a church which raises six hundred dollars for the support of its pastor, and is independent of the Board of Domestic Missions, and which is about to undertake the estab-

lishment and support of a parochial school, and the erection of a plain house of worship. For this last object it will need help from abroad, and will receive it. A pastor and people that will thus first *help themselves*, will not in vain appeal to others for help.

Another young missionary, a Mr. Jackson, has just occupied a very promising field still west of Mr. Harding's, and about thirty miles nearer Alaska. These two fields will soon receive donations of Sabbath-school libraries and *Visitors* from our Board of Publication.

Three separate papers in relation to the proposed basis of re-union were at one time before Synod. If any test vote was taken, it was upon a motion to lay on the table a paper offered by the Rev. Bradley Phillips, which expressed a dissatisfaction with the basis proposed by the Joint Committee, and called for something more explicit on the subject of doctrine. The motion to lay this paper on the table was *lost*. A somewhat protracted and very interesting discussion followed, in which it was declared that our New-school brethren are "sound" on certain important doctrinal points upon which unsoundness is charged. To this it was replied:—"If this is correct, why will they not say so? If they will say what has been said for them, we will be satisfied to unite with them, and more than satisfied." Finally, and in the hope that a paper might be presented which should harmonize the conflicting views of Synod, the three papers were referred to a special committee of six—three from each side—of which the Rev. Dr. F. T. Brown was chairman. This committee agreed upon a paper expressing the earnest desire of Synod for re-union, but stating that, as "many" regarded the proposed basis as indefinite and unsatisfactory, something more distinct and satisfactory on the subjects of doctrine, the Theological Seminaries, and the Board of Publication, was desired be-



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fore a re-union could be perfected. This paper was adopted unanimously, and by a rising vote. The Presbytery of St. Paul had previously condemned the proposed basis. The two other Presbyteries had not acted upon the subject.

Synod devoted an evening to conference and prayer upon the work of the Boards of Domestic Missions and Church Extension, during which very interesting addresses were made by the Rev. D. C. Lyon, District Missionary for Minnesota, Rev. S. Mitchell, District Missionary for Wisconsin, and by Rev. Messrs. John Frothingham, Riheldaffer, Harding, and others. That meeting will not damage these Boards in the least.

At a later period Dr. C. O. Waters, of Chicago, addressed the Synod in relation to the colportage work of the Board of Publication. Whether any good was accomplished remains to be seen.

It does seem to me that this noble little Synod—one of our smallest, perhaps, but certainly one of our best—should be more frequently visited by the Secretaries of our various Boards. It needs and deserves the encouragement afforded by their presence. Will not some of them be present next year at St. Anthony, which will then be "all rail" from Chicago?

#### OUR CHURCH IN LA CROSSE.

It was long a matter of deep regret that, as a denomination, we were unrepresented and unknown in the thriving city of La Crosse; and when, about one year ago, the Rev. J. Irwin Smith undertook to establish a church there, he was followed by the prayers of the en-

tire Synod, and of hundreds outside of it. And these earnest prayers have given success to the enterprise thus far, and opened bright prospects for the future. Said Mr. Smith to the writer, "If I have succeeded here, it is just

because the brethren have been praying for me and my work"—and he went on to give instances in which successes in most important matters were unmistakably the results of prayer. I wish he would state these things over his own signature, for the encouragement of others. "Outsiders," and those who do not believe so fully in the power of prayer, may ascribe Mr. Smith's success to his indomitable energy and peculiar fitness for his work; but valuable as these requisites are, what can they accomplish in themselves? Our church at La Crosse now numbers upwards of sixty members, and it is a most interesting fact that only *three* of these have been drawn from other evangelical churches in La Crosse. And it is this, perhaps, which gives our infant and struggling enterprise the warm sympathies of other denominations, and makes the personal relations of its pastor to other ministers of the most cordial and fraternal character. A very neat church edifice—one of the best in La Crosse—is in process of erection, and is more than half completed. Thus far, "Pay as you go," has been the rule. About \$4000 have been raised and expended. More is subscribed, and still more is needed. When completed and dedicated, the church will be free of debt. When this is done, and when he is relieved of the labour of securing and collecting subscriptions, making contracts and disbursing funds, the toiling pastor will thank God and take additional courage.

#### MEMORANDA.

When you wish to be at a certain place by a certain time, and have no time to lose, go by the most direct route. Don't take a longer one, if it is cheaper. Where you can go by rail without interruption, don't rush recklessly into a river that is full of frogs and sandbars, and a steamboat that gets to any particular place as soon as it can, and take freight at all intermediate points as long as it is offered. The shortest and quick-



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est route is the cheapest. This advice is feelingly offered to inexperienced western travellers. Experienced ones don't need it, if they are sensible.

*Dr C. O. Waters* CALVIN.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—There has been an unusual amount of religious interest, during the past winter, in several of the churches within the bounds of the Synod of St. Paul. God has answered prayer. In some cases, whilst his people were but beginning to call, he revealed his gracious presence. In others, he deferred his coming, but the blessing at the last was proportionate to the term of delay. There has been a precious

#### WORK OF GRACE IN LA CROSSE, WIS.

I wrote you a few weeks since concerning the revival in that place. The Week of Prayer in January was generally observed, and daily union prayer-meetings were continued over ten weeks. By request of several of the pastors, the Rev. J. D. Potter, whose labours as an evangelist, in several of the Western States, have been greatly blessed, visited La Crosse, and held a series of meetings, continuing through a week, preaching twice or thrice every day. It is supposed that about two hundred persons have been hopefully converted, and others are still inquiring. Persons of all ages are included in this number. Heads of families have consecrated themselves to God, and erected the family altar. Some who had lived to hoary hairs in sin, have found Christ true to his vow—"Him that cometh unto me I will in no wise cast out." Men who had not been in a house of worship for many years, yielded to the solicitations of anxious friends, listened to the gospel, and received the word with joy. The chief of sinners made

their aggravated guilt a plea for pardon, and the blood of Jesus availed for them. Some who had long been burdened with earthly sorrow, cast their burdens on the Lord, and found rest in the embrace of infinite love. Let the name of the Lord be praised.

The Congregational, Baptist, Methodist, and Presbyterian Churches, have shared in the outpouring of God's Spirit. In the last mentioned church there remain but few, if any, regular attendants, upon the Rev. Mr. Smith's ministry, who have not expressed a hope in Christ.

#### REVIVAL IN WINONA, MINNESOTA.

It was my privilege to spend a week with the Rev. D. C. Lyon, quite recently, and to note the indications of God's special presence. Though the work has not been so extensive as in La Crosse, yet there is much cause for thanksgiving. Several of the evangelical churches of the town joined in union services, and all received accessions on profession of faith. I think about twenty were added to the Presbyterian church, which now takes its place, in numerical strength, with the first churches of our Synod. Mr. Lyon is one of our most laborious and faithful pastors, and an effective preacher. The beautiful church edifice in Winona is a fitting monument to his almost unparalleled energy and enduring patience. It would be well for the cause of Christ in this new country if men of his spirit were greatly multiplied.

#### THE CHURCH IN ST. PAUL

Is supplied by the Rev. Dr. F. T. Brown, who commenced his labours there on the second Sabbath of March. It is hoped that his coming will be greatly to the advantage of Presbyterianism in that city.

In Greenleaf, sixty miles west of St. Anthony Falls, the Rev. W. H. Hard-



ing, recently from Bedford county, Pennsylvania, is doing a good work. A church will soon be organized at that place. There are several other points of interest in this State which ought to be occupied by our Church at an early day; and whilst Christians are contributing largely to the cause of missions in the South, and labouring with commendable zeal for the spiritual elevation of freedmen, they will surely not forget the claims of the North-west, where the gospel is probably as much needed as in any part of our continent.

Rev J R Sampled

ITASCA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—Our winter, which is nearly past, has been unusually mild. Occasionally the weather has been cold, the thermometer standing at from twenty to twenty-eight degrees below zero at daybreak, but rising rapidly as the day advanced. Such is the dryness of the atmosphere, that little discomfort is experienced at such times. It would be considered a very questionable pleasure, if not an impracticable undertaking, in the East, to ride on horseback when the thermometer was forty-five degrees below freezing point; but, on a morning of this description, you might have seen a gentleman and lady sallying forth on an equestrian tour through our city, and, perchance, over the broad prairies beyond it, without any apprehension of being congealed by the way. On the same morning your correspondent walked a mile or more, enjoying the exhilaration of the highly oxygenized atmosphere, and suffering no inconvenience from the cold. But, with the exception of a few days, the weather has been mild, calm, and pleasant. Snow fell about the last of December; since which time we have had continuous sleighing. We expect that the winter will close about the last

of March, navigation open on the Upper Mississippi, and the flood-tide of emigration set in soon after.

A recent visit, of about a week's continuance, to La Crosse, Wisconsin, deserves a passing notice. I left home on the 5th of February, in company with a young friend, whose destination was many hundred miles away. Passing many pleasant villages, and several large towns, we reached Owatonna in time for an early dinner. This place is in the centre of a fine agricultural district, and at the crossing of the Minnesota Central and Winona and St. Peter Railroads. The Presbyterian church in Owatonna is small; but its growth, with the blessing of God, is certain. It is supplied at present by the Rev. J. Faries, who is greatly beloved by the people. This brother was pastor, for several years, of the church in Phelps, New York, a pleasant village about ten miles from Geneva, the home of my half orphanage, in years which now seem far away. I recall with pleasure a Sabbath spent with brother Faries, and the impression made on my mind by the church building in which his people worshipped, one of the most beautiful sanctuaries I have ever seen. How strangely our steps are directed, and how unexpectedly our pathways cross!

At Winona, a town of five thousand inhabitants, where the Rev. D. C. Lyon labours, we exchanged the car for one of Burbank's stages, and travelled thence to La Crosse on the ice, a distance of forty miles, making this part of our journey in a little less than three hours! The sun had set before we reached the city, and I was surprised when, in answer to an inquiry concerning the many lights ahead, I was told by our genial *cicerone* that we were nearing La Crosse.

The next morning I attended a Union Prayer-meeting, which was truly refreshing, and clearly indicative of the



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special presence of the Holy Spirit. The prayers were brief, earnest, and tender; the remarks by ministers and laymen appropriate and impressive. Cards of invitation to the prayer-meeting were distributed through the city, and though the awakening was not so general as we had hoped to find it, yet there was much to make glad the hearts of God's people, and to encourage persevering effort. Several churches were opened for public worship at night, and some of the pastors reported interesting cases of conversion. The Presbyterian church, a new enterprise undertaken last summer, is under the pastoral care of the Rev. J. I. Smith, who labours with consuming zeal and much success. The foundation of a church building has been laid, and it is hoped that the proposed house of worship will be ready for occupancy before the close of next autumn. La Crosse has a population of over eight thousand, and is growing rapidly. We are glad to find that Presbyterianism has at last obtained a foothold in that city, where every prospect pleases, and the gospel is so much needed. The Rev. Mr. Drown, of the Baptist church, is an earnest preacher, and a most excellent man. His congregation is large, and they soon expect to enter their new church, which, when finished, will be one of the finest buildings of the kind in the North-west.

Before closing this letter, I wish to express my gratitude to the dear Christian friends who have responded so promptly and liberally to appeals in behalf of needy domestic missionaries in Minnesota. I esteem, as a personal kindness, these gifts of love to my brethren. At least twenty boxes of clothing have been sent, or are now being prepared. Packages from different parts of the East have been distributed as requested. Money, in sums ranging from ten to two hundred dollars, has been received, and appropriated in accordance with the wishes of the contributors, who have received,

or will receive acknowledgments of the same. These kind friends will in no wise lose their reward. A missionary called to see me not long ago, and, with tearful emotion, spoke of the goodness of God to him and his family. He had just received a generous contribution from a church in the East, and remarked that he had never had so much money at one time since he had entered the ministry, and that it had come when his need was great.

Here I will give part of an acknowledgment, which needs no introduction.

"Mr. McD.—*Dear Friend*—This has been a happy day in our home. Little did I think, when 'Itasca' began to write about the need of the 'toiling missionaries in this far country,' that I would share in the benefactions of my Eastern brethren. Sometimes I have been much dejected. As I have looked at my weary, worn, and anxious wife, and little children, poorly provided for—the cold days and colder nights of this climate—my faith has been sorely tried. \* \* \* But God has rebuked my distrust, and how kindly he has done it. I thank you, and the friends whom you represent, for this liberal gift of one hundred dollars. It has brought comfort to our home; joy and gladness to our hearts. God bless you. God bless the dear people of A—, and their noble pastor, whose name and works are as familiar as household words in all the churches of our land.

"Yours in Jesus, —."

Many thoughts crowd upon my mind, which it would be pleasant to me to express, but I would not weary your readers. My faith in Presbyterian liberality is strengthened. These substantial evidences of sympathy which have reached the missionaries of this distant State, encourage them to toil on, and patiently wait for still greater rewards in the joy of the spiritual harvests that will surely come.

ITASCA.

## NOTES FROM THE NORTH-WEST.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

Messrs. Editors—A few new and



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additional items from South-eastern Minnesota may not be uninteresting to your readers, if the story is not so long as to be wearisome. My purpose will be accomplished, if what I state shall serve to direct attention to that important missionary field, and strengthen the hands and encourage the hearts of the self-denying brethren who are labouring so arduously, yet successfully, there and in the adjacent portion of Iowa. The labours of these faithful pioneers cannot be too cordially recognized and supported.

On the 10th of February the Rev. George Ainslie, an indefatigable missionary whose labours have been greatly blessed, organized a church of eight members and two ruling elders at Claremont, a station on the railroad twenty-seven miles west of Rochester, Minnesota. It speaks well for the enterprise and zeal of this good brother that the sermon preached at this organization was the first ever heard in the place—that ours is the first and only church organization there—and that, in this matter, we have again outstripped our good Methodist friends, who seldom allow any one to go before them as pioneers. The day upon which this church was organized was exceedingly stormy and cold, even for Minnesota, and many were detained at home who, upon the first favourable opportunity, will become connected with the church, and give it a very promising beginning. Upon reaching the place of meeting the missionary was exceedingly gratified to find a goodly number of persons collected in a new building, which was only “weather-boarded” on the outside, and was open to the cold and raging storm at almost every point. Only by the constant feeding of two stoves—one at each end of the room—were the people kept from freezing. He probably thought there was a little faith yet left on the earth—at least in Minnesota.

He was undoubtedly confirmed in this conviction when, immediately after the organization of the church, a Sabbath-school of unusual promise was also organized, and *twenty dollars* were at once raised to furnish it with books and papers.

A few months ago the place upon which Claremont now stands was a houseless prairie. The village is growing rapidly. It will soon have one thousand inhabitants, and, by God's blessing upon this new enterprise, we hope soon to see a flourishing church there. The construction of new railways is rapidly developing this and other sections of Minnesota, and along them all important points are springing up, which we ought not to be the second denomination to possess—much less *the last*, as we have too often been. We have often been so long in putting on our travelling boots, and getting ready for the work assigned us, that when we have gone up to possess the land we ought to have been the very first to enter, we have found it occupied by others who were sitting comfortably under the vines and fig-trees they had planted. Presbyterianism is a very good thing. It is so good that we cannot, as some of us seem to think, have too much of it. But it will not grow spontaneously in the soil of this present evil world. Our brethren now in Minnesota will do their duty, and if they are furnished with men and means, we need fear no half work there.

#### DOMESTIC MISSIONS.

*Messrs. Editors*—The recent appeal made by the Board of Domestic Missions to the Presbyterian Church, in view of its present circumstances of financial embarrassment, has, I trust, made a deep impression upon the minds of all who feel interested in the great work it has in view. The depleted state of its treasury is certainly a subject of grave apprehension, and our people ought to come promptly to its rescue in this the time of its extremity. As a frontier mission-



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ary myself, and in behalf of my brethren engaged in this pioneer work, permit me, through your columns, to make some statements in reference to the magnitude and pressing demands of the work in which we are engaged, with particular reference to the section of country in which I am at present labouring. I am located in a most interesting field in the new and growing State of Minnesota. My sphere of labour lies west of what is known as the "Big Woods," an immense belt of timber stretching north and south, parallel with the Mississippi river. My only fellow-labourer of our connection in this large tract of country is brother H——, of Greenleaf, who has been labouring in that vicinity very faithfully and successfully for about a year. I am the only resident preacher of any denomination in the large and promising county of Monongalia. Other denominations are as yet but feebly represented by their ministry throughout this whole section of country. And while settlers are constantly pouring in with astonishing rapidity, there are but few to look after their spiritual wants. "The harvest truly is plenteous, but the labourers are few."

In company with brother W——, a Princeton classmate, who has been engaged for several months past in the Sabbath-school work in this State, we made an extended missionary tour through two or three of the counties in this part of the State, visiting, in the course of our journey, over one hundred families, engaging in religious conversation, and leaving tracts wherever practicable, and holding religious services in seven or eight different places. As the result of observations made during this journey, my eyes were opened to the greatness of the moral and spiritual destitution that was every where prevalent, and to the pressing demand there is for faithful systematic effort in the work of evangelizing the country. We found not merely isolated settlers, living on their homesteads, utterly destitute of the preached word, oftentimes with large families of children growing up about them, in utter ignorance of the Sabbath-school and the ordinances of God's house,

but also new and growing settlements, the *nuclei* of future towns and cities, where for months, and even years, the sound of the gospel, through its accredited ambassadors, had not been heard. I might speak of one place in particular, a village of some promise, situated on the prairie, near the edge of the "Big Woods," prosperous as to its material interests, with its mills and stores, doing a good business, the people living in comfortable, and even handsome dwellings, and yet they have been without religious services of any kind for the last four or five months. But what pained us most of all, was the almost total indifference as to the subject of religion exhibited in the great majority of families we visited in the course of our journey, plainly showing that they had become sadly habituated to this state of things, and thus stood still more in need of the labours of some zealous servant of God.

Instead of but two missionaries of our Church, twice or three times that number could labour to advantage in this large and promising field, yet in the present state of the funds of the Board, it seems a matter of doubt whether even these two can look for much aid from that quarter at present. The Board, however, is but *one* of God's instrumentalities—though, it is true, an important one—for carrying on the work in which we are engaged, and we will labour on as long as we believe we are in the Lord's work, and look to him for our support.

In view of the magnitude of the work out here, the brother whom I mentioned as my travelling companion in our missionary tour, though having the foreign field in view, and expecting to sail for India next spring or summer, is yet willing to spend a few months with us, and brave the inclemencies of a Minnesota winter, for the sake of carrying the gospel to the destitute masses about us. He hardly dare look for a commission from the Board in the present state of its finances, yet at the same time desires some guarantee of a support for the time he labours with us. If he joins us this fall, or early in the winter, we shall be able, by our joint efforts, to seize for our Church some most interesting points, and at the same time do a great missionary



work over a large section of country, which will, in the long run, tell most effectively for the cause of Old-school Presbyterianism in this State.

I present these statements that our Church may form some idea of what her home missionaries are doing, and the importance of yielding them a hearty support. As to our own privations, and personal discomforts and inconveniences, I say nothing—they are part of our work. The faithful servant of Christ has to meet them every where, in some shape or another. Our greatest trial is to see our work suffer, and suffer it will, if the Board of Domestic Missions, the great instrument of our Church in God's hand for the evangelizing the destitute parts of our country, is not better supported.

*Jackson* D. B. J.  
Harrison, Minn., November, 1867.

#### POST OFFICES CHANGED.

The residence and post office address of Rev. D. B. Jackson are changed from Harrison, Monongalia county, to Kingston, Meeker county, Minnesota. This is far out in North-western Minnesota, and is west of the "Big Woods." Kingston is a little village about twenty miles north of Greenleaf, where the faithful Harding lives and labours, and is also thirty miles east of Harrison. Mr. Jackson expects to preach at Harrison every alternate week, as usual, and writes that he has the prospect of some long, cold rides over those prairies. We are decidedly inclined to that opinion. Thirty miles over the prairies of Northern Minnesota in mid-winter! Think of that, ye who imagine that our domestic missionaries endure no self-denials and no privations, and that these are the portion only of those who go far hence among the *foreign* heathen. Is not the heroism of the martyrs seen all over this land in these faithful men? Think of this brother, and pray for him, too, ye who sit at your bright and comfortable firesides, and in your warm stores and offices, while he is facing the piercing winds and the pitiless storms of a Northern Minnesota winter, *not* for his own gain and glory, but to lay deep, and broad, and firm, in that region of moral darkness and destitution, the foundations of the kingdom of your Redeemer as well as his.

#### A SAD CASE. 67

*Messrs. Editors*—You sometimes lend a helping hand to the needy soldiers in Christ's army. Through the influence of one of our brethren in the Presbytery of St. Paul, who was standing alone upon one of the outposts, a young brother, just entering the work, was induced to come from the East to Minnesota. He came at his own charges, and entered a missionary field on the very border of settlement, about one hundred miles west of the Falls of St. Anthony. The settlement is new, and the people poor. In order to reach the different points in his field, he purchased a horse with borrowed money. All this was done in the confident expectation that the Board of Domestic Missions would grant him a commission upon the application of Presbytery. But it now turns out that the Board, although anxious to do so, have not the means to make the appointment, and our young brother is left alone in the woods. The object of this note is to appeal directly to God's people, who have the means to help us to keep this brother in his place, and to hold the position we have taken. Brethren, do not permit us to take *one step backwards*. Donations sent to the *Presbyterian*, or to the writer of this, for this object, will be acknowledged and so applied.

J. G. RHELDAFFER,  
*Chairman of Committee on Missions of the Presbytery of St. Paul, Minnesota.*

#### [CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—The Presbyterian church edifice in Rockford, Minnesota, was dedicated to the worship of God on the second Sabbath of September. The sermon was preached by the Rev. Charles Thayer, of Farmington. The attendance upon all the services, we are informed, was large, and the meetings



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 The interesting and profitable. The church building is a very neat frame structure, furnishing accommodations to over two hundred people, and is alike creditable to the taste of the architect and energy of the pastor. The Rev. J. H. Hunter has served the church at Rockford for about two years, with much acceptance. His labours have been great, and his hardships many, and yet he has continued at his post with a steadfastness of purpose and devotion of spirit rarely excelled. The money expended by the Board of Domestic Missions and the Committee of Church Extension on this enterprise has not been lost, and, in the judgment of the writer, the Church ought to do more for the support of this earnest, self-sacrificing minister.

The Rev. David Hall, of Pennsylvania, has declined the invitation to the Central church of St. Paul. For the sake of that church, situated as it is, in an important city, which is a centre of great influence in this growing State, we had earnestly desired the settlement of this excellent brother, so fully qualified for the position. But the Lord will take care of his people, and provide for them a pastor in his own time.

The Rev. J. H. Barnard, who has spent several months in Minnesota, has accepted a cordial invitation, tantamount to a call, to the Presbyterian church in Waukesha, Wisconsin; a pleasant town on the Prairie du Chien Railroad, about an hour's ride from Milwaukee. The name has grown familiar to many in the East, associated as it is with Carrol College. We will greatly miss this dear brother, but are glad to know he is about to enter a field of labour which gives so much promise of usefulness, and in which his talents will be appreciated by an intelligent people.

ITASCA.

Messrs. Editors—In ancient times, that is, some fifteen years ago, a high antiquity in this region, the first sermon was preached at the Falls of Black River, in Wisconsin, by a Methodist minister. The congregation of lumbermen was gathered in the bar-room of the tavern—the minister at one end, and the whiskey barrel on tap at the other. The story goes, that during the sermon the chorister waxing dry, slipped off his cowhide boot, and filling it at the tap, took a drink, and passed it along. The minister knew enough of human nature and habits in the lumber regions, not to see the circulating bottle at the time, but gained great popularity with “the boys” by a jocular reference to it next day.

*Tempora mutantur*, however, at Black River Falls. The village now claims two thousand people, is within thirty miles of the Milwaukee and La Crosse Railroad, and expects a branch road to reach it soon, and put it on the direct route to St. Paul. The Methodists having been first on the ground, have a comfortable church building, which they kindly loaned to the Chippewa Presbytery at its late meeting, during the last days of June. The Baptist minister was then raising the frame of a church. Our church has a house of worship thirty feet by fifty, enclosed, and, if funds allow, to be completed soon. This place is part of the field of the Rev. J. G. Wells, who has a church building in progress at Hixton also.

The Presbytery authorized committees to organize churches at Milton, in the Lansing field, and Pine Hill, in the Black River field. Churches were reported organized at Brownsville, Minnesota, and at North Bend, Wisconsin. The latter church has thirty-two members, and sent a call for the settlement of their missionary, the Rev. W. R.



Mercer, as pastor. The church of La Crosse, which was organized last fall, has now fifty-five members, is building a chapel, and sent a call for their missionary, the Rev. J. Irwin Smith. A committee of installation was appointed in each case to act, when certain formalities were attended to. The Rev. D. C. Lyon had leave to resign his pastoral charge. The Bloomington plan, of recording annually a tabular report on Systematic Benevolence, was adopted. The next annual meeting is to be, as formerly, on the last Thursday of April, and at Eau Claire. The reports of the brethren showed gradual progress on the whole, and told of some encouraging revivals of religion.

S. M.

**PRESBYTERIAN CHURCH DEDICATION.**  
—On Tuesday evening, Nov. 12th, the Presbyterian Church in Brownsville, Houston county, was dedicated. The Brownsville *Free Press* says of the ceremonies: "Some four elders were in attendance, and officiated on the occasion. The dedication sermon was preached by Elder Frothingham, formerly of Caledonia. He preached a very appropriate discourse. The dedication ceremonies seemed to labor under some inconvenience, on account of there being no organization of that society to make the appropriate responses to the questions proposed in the ceremonies, some of which appeared to us to be slightly sectarian, and as such requiring responses in the faith."

Several of our Minnesota churches have recently enjoyed precious and refreshing outpourings of the Spirit, and have been greatly strengthened by additions to their numbers. The church at Winona, the Rev. D. C. Lyon, pastor, has during the past winter received about forty members, more than half of whom were on examination. About the same number have been added to the church at Rochester since January last. The Lake City church has received an accession of ten or twelve. Thirty-five hopeful conversions are reported in the Harmony congregation, under the charge of the Rev. Silas Hazlett. This little church is near Lake City, and last year reported only eleven members. About fifty conversions are also reported on

the Rev. H. L. Craven's field, at Troy, near St. Charles. And some special interest is reported in the Ashland church, the charge of the Rev. H. A. Mayhew. All this, be it remembered, is in the Presbytery of Southern Minnesota, which last year reported *five* ministers labouring within its bounds, and only three hundred and sixty-one communicants in its churches. And of these communicants *nearly one-third* had been added during the year that had then just closed. "Praise God from whom all blessings flow!" "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

### A CALL FROM MINNESOTA.

Any churches which have introduced the Hymnal, or contemplate doing so, will confer a great favour on the writer by sending their old hymn books to the Rev. S. Jackson, Rochester, Minnesota.

Such a collection as "Songs of Zion" would also be very acceptable. The undersigned has frequently been obliged to forego singing altogether, for the lack of a sufficient number of hymn books.

A HOME MISSIONARY.

### The Missionary in Minnesota.

Enough has been received for the missionary in Minnesota. In all, one hundred and seventy-nine dollars and ten cents. One hundred and two dollars were given to the young brother to pay for the horse which he had purchased. The remaining seventy-seven dollars and ten cents were, at his request, given to another young missionary who is labouring with him in the same field, and who has no commission, and no support promised. We did not apply for a commission for this latter, because of the low state of the funds at the disposal of our Board.

I wish, through the columns of the *Presbyterian*, to thank the kind Christian friends who have helped these brethren. Their contributions have cheered the hearts of these self-denying servants of Christ, and may the Master reward them.

J. G. RHELDAFFER.



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Messrs. Editors—Ten years ago three missionaries entered upon their labours in Southern Minnesota.\* One of these travelled in eight counties, the remotest point being one hundred miles from the little village on the Mississippi which was the "base of his operations." This long circuit was made on foot, excepting when some more favoured traveller tendered the missionary a seat in his extemporized conveyance. Now that portion of Minnesota is dotted with churches, most of them feeble, but all destined to wield an influence in the interests of the Christian religion which shall increase with the advancing years.

One of these missionaries, the Rev. Hervey Chapin, has gone to his rest. The other two remain, and are doing good service for Christ; one as District Missionary of the State, the other as pastor of one of our most important and interesting churches, exercising also a paternal care over his brethren, and, like Joseph, distributing among them some of the accumulated treasures of Egypt!

The Rev. George Ainslie, for several years a successful missionary among the Choctaws, and subsequently senior pastor of our church in Rochester, recently asked, and obtained, a dissolution of his relation to the same, proposing hereafter to devote all his time to missionary labour in the adjacent regions, leaving his former associate sole pastor of the city church. Presbytery adopted a series of fraternal and commendatory resolutions in reference to Mr. Ainslie and his work, and appointed him a Commissioner to the next General Assembly. Mr. Hough, elder at Owatonna, was selected as lay representative.

It was my privilege, not long since, to spend nearly two weeks with the Rev. Sheldon Jackson, one of the missionaries referred to above, and to render him some assistance in protracted services which have been continued since the Week of Prayer. The attendance was large, the interest marked, and the services solemn. Several cases of hopeful conversion have occasioned joy in the church, and other cases of awakening encourage prayer and labour.

\* Sheldon Jackson

The church building in Rochester is one of the best I have seen in the State, and has a pleasant parsonage attached to it. The large bell which rings out its call to prayer and Sabbath worship, from the church tower, was the gift of the First Presbyterian church of Pittsburg, during the pastorate of the Rev. Dr. Paxton, and the cabinet organ was presented by the Presbyterian church of Amsterdam, New York. Now the congregation is self-sustaining, and a bright future of usefulness opens out before it.

A delegated conference of Presbyterians and Congregationalists was held in Rochester during my visit, and after a free and kind interchange of opinion with regard to missionary labour in the State, it was agreed that each church should respect the rights of the other, and the pre-occupation of a field by either denomination should secure the undisturbed possession of the same, unless the growth or prospective importance of the place should warrant a second organization. By this arrangement it is hoped to promote Christian feeling between these two branches of Christ's church, and secure a judicious distribution of labours where there is work for all.

The Female Institute in Rochester is one of the best schools for young ladies in Minnesota. The religious influence which surrounds the pupils is highly favourable, and the course of instruction thorough. The teachers are accomplished ladies, fully qualified for their work, and earnestly devoted to it.

And now, returned to my home, I revert, with pleasant memories and tender interest, to my brief sojourn in Rochester. May God carry on the work he has begun, and add daily unto the church such as shall be saved. ITASCA.

The Rochester Female Institute, a boarding-school under the care of the Board of Education, closed its third annual session a few weeks ago. It is accomplishing a great work for the Church in this section. In addition to its literary advantages, it seeks, above all, to train up workers for Christ. For two years past nearly all the boarding pupils and servants connected with the Institution have been brought to Christ.



Eastern parents having children unable, on account of health, to pursue their studies at home, might do well to send them to this Institute, where they could enjoy the invigorating air of Minnesota, pursue their studies, and have a Christian home.

The church at Rochester is about passing through a transition state. From the first being surrounded with a large missionary district, it has sought, by a co-pastorate, to care for the whole. But the cause has strengthened so much, that it is now deemed expedient to terminate this relation. Hence, to prevent any embarrassment, both pastors have agreed to resign, after which the Church takes her position among those that, by the blessing of God, have become self-sustaining.

STATED CLERK.

100.

DOUBLE-HEADED.

Some of your readers have, perhaps, been puzzled to find, upon examination of the list of ministers and churches in the Appendix to our Assembly's Minutes, that *two* ministers are marked as pastors of the church at Rochester, Minnesota. It is a fact that the Rev. George Ainslie and the Rev. Sheldon Jackson are both pastors of that church.

The relations of these two brethren to each other, and to the church, are perhaps unique. I doubt if, in our own or any other body, a church not yet self-sustaining ever had two regularly ordained pastors at the same time. The advantages of this arrangement are so great, and its practical operations are so beneficial, that it seems as if it ought to be adopted on more of our missionary fields. Did not the Master wisely send forth the Twelve "by two and two?" Rochester is the centre of a large and important missionary field. These brethren relieve each other in pastoral labours at home, and in missionary labours abroad. The result is

greatly increased efficiency in all departments of labour. The church at Rochester now numbers about one hundred members, and if not larger than that at Minneapolis, it is at least the second in Minnesota; and every where in the country around Rochester important points are promptly seized and held; promising churches are organized, and the way is thus prepared for the entrance of other labourers. The result is, that our Church holds a commanding position in this section of Minnesota. The arrangement has another self-evident advantage. These pastors, though both active and efficient ministers of the gospel, are widely dissimilar. Hence parishioners not satisfied with one, will be very apt to like the other; and the member must be peculiarly crotchety who leaves the church because he does not like *the minister*. I would like to see this same arrangement adopted on more of our missionary fields.

The Rev. J. W. Allen has declined the call to the church at Lake City, Minnesota, after supplying it for a few months. Though improved, his health is not sufficiently restored, as he thinks, to enable him to accept the call.

The Rev. D. C. Lyon, of Winona, Minnesota, has been appointed District Superintendent for the State of Minnesota by the Board of Domestic Missions.

The Rev. J. H. Carpenter has resigned the charge of the church at Bryan, Ohio. Much to the regret of an attached people, Mr. Carpenter finds that he cannot enjoy good health in that malarious region.

The Rev. J. Irwin Smith was installed pastor of the Presbyterian church of La Crosse, Wisconsin, by a committee of the Presbytery of Chippewa, on Tuesday evening, 12th inst.

R. H. Cunningham, a licentiate from Western Pennsylvania, and late graduate of the Western Theological Seminary, was received by the Presbytery of Minnesota at a late meeting, and after examination, was ordained as an evangelist.



MINNESOTA PRESBYTERY met at Minneapolis, Minn., Tuesday the 15th. Sermon by retiring Moderator, Rev. J. C. Whitney. Rev. A. B. Goodale was chosen Moderator for ensuing year. Rev. H. Ward and elder W. G. Wilson were chosen commissioners to General Assembly, with Rev. A. B. Goodale and elder D. W. Ingersoll as alternates.

The sessions of the Presbytery were full of encouragement, though the attendance was not full because of sickness and bad roads. W.

A new Presbyterian church is to be erected there in the spring. *Eyota*

A meeting of the citizens was held a few evenings since to consult in reference to the undertaking, at which Messrs. Walkinshaw, Everett, Price, Madison and Hall were appointed a Committee to solicit subscriptions for the object. The prospect is good for the erection of a Church early in the spring.

This is a laudable enterprise, and we hope it will be crowned with success. No other investment or improvement adds so much to the real wealth, character, prosperity and happiness of a town as the Church and School House.

It gives us pleasure to note these evidences of well directed and earnest industry. Two years ago, the site where the thriving village of Eyota now stands, was but little else than a waste, unbroken prairie. The location of a railroad station and the erection of depot buildings created the nucleus of a lively, business town, which is every day increasing in population and wealth. Surrounded as it is by one of the best districts of country in the Northwest, its growth and improvement will be rapid and constant.

## AID GREATLY NEEDED.

Messrs. Editors—Among the places now greatly needing aid in church building is Mankato, Minnesota, a town (say some) of about 5000 population, rapidly increasing by large emigration from the East every year. This town is situated on the river Minnesota, about one hundred miles from St. Paul by

land, and about two hundred by water. Mankato is destined to become one of the largest and most important commercial cities in the whole State. Three railroads are to come into it, one to be finished by next fall. It is now the emporium of business for a vast region of wheat growing country, the most richly productive in the union. All the principal evangelical denominations are represented in it, and have good substantial houses of worship.

The New-school body has a self-supporting, flourishing organization, with a neat house of worship, finished, in the town, though it has no congregations or houses in the adjacent country. On the other hand, our Church has several congregations and several clergymen in the country around, though till recently she had none in the town, having, with a liberality doubtless highly commendable to some, surrendered the town to the "other branch," and to the other denominations. And yet having such a hold on the country lying around, it seemed hardly proper that we should have no representation at headquarters.

Last winter, however, our venerable mother was forced to enter the city, hesitating very much lest she might thereby be trespassing on occupied ground. A number of the citizens, fourteen in all, came out of another church, (not the New-school church,) and insisted on being organized into an Old-school church. I will say nothing of the repeated attempts that were made to persuade them to submit to being organized into something else. But they had old Briton blood in their veins, and blue old Calvinistic notions in their brains, put there by their mothers, and so the attempts failed. There is, I understand, a strong Old-school element in the New-school Church, but nothing of it identified with our little band. The New-school church has a pretty church house, and our little band has got no house at all. This little band has been



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called upon to endure opposition, discouragement, and reproach enough, to have scattered and annihilated any ordinary organization of its size—has been driven about from hall to hall, from pillar to post—they have had churches offered to them, and then closed upon them, have been deprived of regular services of their own for months, (though they had a pastor,) for want of a place to hold them in, and yet, when they happened to have a place, they found no lack of a congregation. The right and expediency of existing as an organization, Old-school, have been denied in their case; and yet, through all, the little band has held firmly together unyieldingly, bent on *representing* the Old-school cause in Mankato, and looking forward to brighter days ahead. The little band has grown somewhat in numbers despite every thing, and had it only a sanctuary of its own, even a capacious one, there would be a congregation in it the first Sabbath of its occupancy, that would fill it to its utmost capacity; every pew would be taken, and there would be funds enough to support the pastor. But alas! the members of the little company are poor, and cannot build one. All they can, they are ready to do, and more; but all they can do, is not enough to attain the object, and yet it is important, having a direct bearing on the success of our missionary operations in this region, that this organization be sustained, and therefore speedily furnished with a house of worship. God has, in his providence, without our seeking, opened a great and wide door before us here, has given this vast field to us, to be cultivated by our labours, and Mankato is the head quarters—the key to the whole country around. Our position in the country is one of the most favourable to the success of missionary operations in the western field. To carry on the work in the entire field, it is necessary that we should maintain the foothold which we have obtained in Mankato. The town, if not already

large enough to afford room for two Presbyterian churches, will soon be, for it is growing rapidly. It is anticipated that three hundred new buildings will go up there next spring. Such is the growth of the place, that had not our church been organized, another church of the same order would be necessary in a short time, to meet the wants of the population. Even some of the New-school brethren admit that our organization would not be superfluous, even if the New and Old-school bodies should become united.

Now, shall this brave little church be permitted to struggle on, in this shelterless way, any longer, and perhaps in the end become extinct, through the sheer lack of a little succour and aid? Will none of the large-hearted Christians of the East extend to her a little sympathy and help? Among the splendidly housed churches of the East, are there none who out of their abundance will endeavour to spare enough for the relief of this little sister? We occasionally hear of wealthy churches building mission chapels in destitute portions of the cities in which these churches live and labour. And such are noble undertakings. What if some of those churches would undertake to build mission chapels (in their own names) in the destitute towns and cities of the West? and thus become mother churches—reproduce themselves, as it were, in other and distant parts of their beloved country? Suppose every church possessed of the means—and how many such there are, if they would only think so—were to build one chapel for some little struggling congregation in the far West—North and South-west? And what if some church, devising more liberal things than she has ever before attempted, would begin the good work by undertaking to secure a neat little chapel for the little Old-school church at Mankato? Am I proposing or ask-



ing too much? If no church will undertake to furnish this little church a building, by assisting her to the amount of her own deficiency, will not a number of the churches help us all they think they can? Thereby they may save the pastor a long absence from his field, and secure that much more labour in it. Shall I not hear from the East a response to this Macedonian cry, "Come over and help us?" J. M. PRYSE.

P. S. Should any (individuals or churches) conclude to assist our struggling cause, they will please (till they hear from me again) direct their correspondence to my address. There are churches in the East who can aid us in other ways than by donations of money. If silver, and gold, and greenbacks they have none, they may have articles of church furniture, laid aside in consequence of having repaired or rebuilt their churches—such as lamps, chandeliers, pulpit cushion and carpets—perhaps a bell, or an organ, and too small or mean for the rebuilt or renovated church. J. M. PRYSE,

*South Bend, near Mankato, Blue Earth Co., Minn.*

## AID MORE GREATLY NEEDED.

RED WOOD FALLS, Minn, Dec. 16, 1867.

*Mr. Editor*—I find the following in a letter signed J. M. Pryse, published in the *Presbyterian* of 30th November.

"AID GREATLY NEEDED. — *Messrs. Editors*—Among the places now greatly needing aid in church building is Mankato, Minnesota, a town (say some) of about 5000 population, rapidly increasing by large emigration from the East every year. This town is situated on the river Minnesota, about one hundred miles from St. Paul by land, and about two hundred by water. Mankato is destined to become one of the largest and most important commercial cities in the whole State. Three railroads are to come into it, one to be finished by

next fall. It is now the emporium of business for a vast region of wheat-growing country, the most richly productive in the Union. All the principal evangelical denominations are represented in it, and have good, substantial houses of worship."

The letter goes on to say that there is no Old-school Church building in Mankato, and calls for aid from the East to build one. Brother Pryse closes up his "Macedonian cry, come over and help us," with the suggestion that those who cannot send him money to help to build a church in Mankato, can forward old "church furniture, such as camps, chandeliers, cushions and carpets, a bell or an organ."

Now, while I would rejoice to see our branch have a building there, I cannot feel as if a rich town of five thousand people, and prospective city of unlimited size, is just the place on the frontier where help is really most needed. Do you extend aid for church building in places of such size and wealth in the Eastern States? "All the principal denominations are represented there, and have substantial houses of worship." If another building is needed the people of that town are as able to build it as those of any eastern town of five thousand population. Church buildings in such towns are like hotels, in that the supply will be equal to the actual demand. The people of all these western *paulo post* cities are of course glad to have eastern philanthropists build them fine churches—as many as they will—for it helps to raise the price of town lots. But it seems to me that the church building fund should be used to aid the really destitute, where something besides the *disposition* is wanted to contribute.

Now *here*, on the ground which was the home of the savage five years ago, from which he was driven for the horrid barbarities of 1862, there is a little vil-



lage just springing up called Red Wood Falls. It is situated at the falls of a stream of that name, with a fine water power, has already a mill, a hotel, two stores, and in all about thirty buildings, *but no church*. The population is about two hundred, and they have no opportunity of attending on Sunday the services of some one of "all the principal denominations." They are actually unable at the present time to build *one* good church edifice. *Here* is true missionary ground, an opening for the liberality of eastern Christians. The surrounding country is as rich in soil, and as good for wheat-producing, as any around Mankato, but the settlers are few and poor. They have but just *squatted* upon their claims, and for the first few years it is all they can do to make a living for their families. They cannot provide a comfortable house

where they can attend upon the means of grace.

If the benevolent of our Eastern churches will send them the funds to erect a building, they will gladly furnish it themselves, and will not ask for "carpets, cushions and chandeliers." I hope brother Pryse will pardon us for feeling that the wealthy Christians of Mankato should think of sending us aid, rather than of soliciting it for themselves from the East. Yet I will not find fault with his efforts to advance the cause there, only I *must* say that *we need help here*, where the ground is not occupied by other denominations; where the page is clean for our mark to be made; where we can establish the "headquarters" of our church on the very outposts of civilization in the North-west; at a point that in a few years will be the centre of one of the most fertile and populous districts of all this region.

Thine truly. R. H. STANTON.

Messrs. Editors—I have just read in the *Presbyterian* of December 28 the letter of your correspondent from "Red Wood Falls, Minnesota," calling for as-

sistance in building a church at that place. The aid sought is, no doubt, needed, and money for that purpose would be well bestowed. But it is greatly to be regretted that your correspondent should find it necessary to reflect upon the effort being made at Mankato, and to speak disparagingly of the importance of a house of worship at that place.

I have not seen Red Wood Falls, but presume your correspondent is quite correct in regard to its importance and necessities. But I am painfully familiar with the spiritual institutions of Minnesota, having visited nearly every point now occupied by, or open to our missionaries, and I am free to say I have found no where, a more imperative demand for a house of worship, beyond the ability of the people of the place to furnish, than at Mankato. This demand is not based upon the wants of the many, or the few people of that place, but upon the relation it sustains to the surrounding region.

Mankato is situated at the great bend of the Minnesota river, one hundred miles from its mouth, and is to be, within the next ten months, the western terminus of two important railroads—the Minnesota Valley and the Winona and St. Peter Railroad. This, together with the fact that it is now a centre of business for a very wide region of rich country, will make it a radiating point of the first importance to our missionary work in that part of the State.

If our Church can be well established in this growing town, humanly speaking, it will be easy to reach and evangelize the surrounding region; while, on the contrary, if failing in this, we scatter our efforts—devoting our attention to adjacent mission points, simply for their own sake—we shall expend, in the aggregate, a large amount of missionary funds to little purpose. The wheel will lack the hub—a long experience in the missionary work confirms this view.

The feeble few who sympathize with us at Mankato—the willing—are not able to put our Church there on a proper footing, and hence the appeal of brother Pryse, our indefatigable missionary there, for aid. It is to be hoped that appeal will fall under the eye of God's people, who know the way to give.

D. C. LYON,  
District Missionary for Minnesota



Rev. Mr. Adams, agent of the American Bible Society, came here as a missionary eighteen years ago, and through his earnest labors has made his name familiar in almost every household in the State.

### Presbytery of Southern Minnesota.

The Presbytery of Southern Minnesota recently held an adjourned meeting at Owatonna.

R. H. Cunningham, a licentiate from Western Pennsylvania, and late graduate of the Western Theological Seminary, was received, and, after a thorough examination, was ordained as an evangelist. The examination of this young brother fully sustained the reputation he had gained among us as a faithful pastor and a sound expounder of the word of God.

Rev. S. Jackson preached the ordination sermon. The other special exercises were conducted by Revs. D. C. Lyon, Jno. L. Gage and A. L. Thompson.

Bro. Cunningham expects to continue as stated supply at Owatonna, where he has labored the past three months.

Churches have recently been organized at Waseca and Austin, under the charge of Revs. J. B. Vawter and H. A. Mayhew, both late from Indiana, who have settled on these fields. The former of these points is the present terminus of the Winona & St. Ptr. R. R.; and the latter is one of the most important railroad stations on the Minnesota Central. The aim of the brethren is to occupy the railroad centers as the Head of the church seems to open the way. Rev. A. L. Thompson has recently entered on a field of labor at Eyota and Plainview.

Notwithstanding the empty treasury of the Board of Domestic Missions the work still goes on. New fields are opening, and are occupied with faith that He who owns the cattle on a thousand hills, and who controls the purses of eastern merchants and farmers, will open the hearts of his stewards to more than fill the treasury of this Board. Special prayer was requested by the Presbytery for this object; and at least one missionary returned home to find the prayer answered in an order for one hundred dollars, sent by an unknown Eastern friend.

Our Presbytery is urging the claims of this Board on its churches, and has resolved to require each of the churches within its bounds to contribute something annually to each of our Church's Boards.

Revs. Geo. Ainslie and John L. Gage, as principal and alternate, and Justus Hough, elder, of Owatonna, were appointed commissioners to the next General Assembly. Presbytery refused to send any one to the Assembly who did not attend regularly its stated meetings, and also those of Synod. Presbytery enters its winter campaign with its numbers amounting to a baker's dozen.

The Lake City church have called Rev. J. A. Annin, formerly of New Jersey, late of Red Wing, Minn. He has not yet accepted. Winona church is still vacant. *J. L. Gage*

### LA CROSSE, WIS.

The Rev. J. Irwin Smith was installed pastor of the Presbyterian church of LaCrosse, Wis., by a committee of the Presbytery of Chippewa, on Tuesday evening, Nov. 12th. Rev. James Frothingham presided, and asked the constitutional questions. The usual sermon was preached by Rev. Stuart Mitchell, on Mark viii, 34, "Whosoever will come after me, let him deny himself," and presented a clear exposition and enforcement of the duty of Christian self-denial. The charge to the pastor was delivered by Rev. John Frothingham, and that to the people by Rev. W. T. Hendren. Rev. W. R. Mercer made the installing prayer.

The Presbytery of Chippewa convened after the installation, as by adjournment. Rev. James Frothingham was granted a letter of dismission to the new Presbytery of Frankville, and Rev. S. Morton Pearce to the Presbytery of Philadelphia. No other business of importance was transacted.

The LaCrosse church is in an encouraging state of prosperity. The beautiful chapel, now nearly completed, will be free from debt when dedicated to the service of the Lord. J. F.



Another letter follows, which shows how a house may be built by prayer:

*Rochester Minn.*

"To the Board of Domestic Missions.

"*Dear Brethren*—With the quarter now expired, closes my third annual commission from the Board on this field. It also closes my connection with the Board, as this church now becomes self-sustaining. A review of the past shows great gains from the fostering care of the Board. When I came here three years ago, under a commission from the Board, there was a membership of thirty-two, twenty-seven in the country, from two to seven miles away, and five in the village. For the want of a regular place of worship, the Sabbath-school and prayer-meeting had been discontinued. A room that had just been vacated by a drug store, was at once rented, and services commenced, with a congregation of about thirty. The Sabbath-school was started with from fifteen to twenty scholars; and a prayer-meeting appointed. The first Wednesday evening no one brought lights, and six of us met and had prayer-meeting in the dark—the passage of Scripture being repeated, and hymns sung from memory. The first attention of your missionary was given to the securing of a house of worship, he having previously raised much of the funds in the East. Owing to low water in the Mississippi river, many of the lumber-yards were without stock. Some private parties, engaged in building, had suspended operations on account of the difficulty in procuring lumber; and the impression prevailed in the community that lumber sufficient for a church could not be procured at any cost. But after a season of special prayer for the Divine blessing, the attempt was made, and the lumber secured; and, with the lumber, permission was obtained to have it transported from Winona, fifty miles distant, on the construction trains of the Winona and St. Peter Railroad, to the end of the track. This necessitated, for several weeks, my travelling backwards and forwards on the construction train, sometimes acting in an emergency as brakeman, and always superintending the unloading of the lumber at the end of the track. Then teams had to be procured

to bring it into the city. Finally, the lumber was on the church lot. Then a new difficulty arose. Wages were advancing so rapidly, that no responsible builder was willing to contract for the work; and the season was so far advanced, (October,) that many thought it unwise to commence before the following spring. Again recourse was had to prayer. The carpenters were engaged; and, by the blessing of God, the work went forward so rapidly, that upon the first Sabbath in December the building was up and enclosed, and the basement plastered, painted, and occupied for divine service. The next season the church was finished, and a pleasant and roomy manse added to the rear of the church.

"In the three years past the prayer-meeting, commenced in the dark, has increased from an attendance of 6 to 50; the Sabbath-school from 20 to 200; and the membership from 32 to 130—the membership in the city growing from 5 to 90. The number of communicants added the first year was 23; the second year, 41; and the past year, 51. Their contributions the past year to the Boards of the Church amounted to about \$300. They now set out to raise, for salary and congregational expenses, about \$1800. This, with the depression of business, causes many of them to give far beyond

the usual standard of giving. Such are some of the fruits of your fostering care. To God be all the praise.

"Thanking you for the kindness and liberality with which you have treated me, I remain your brother in Christ,

*Sheldon Jackson* —."

For the Presbyterian.

## SYNODICAL PROCEEDINGS.

### SYNOD OF PHILADELPHIA.

This Synod met on the 22d of October, in the Presbyterian church in the city of Lancaster, Pa. The Rev. O. O. McClean, of Lewistown, the Moderator of last year, preached the opening sermon. The Rev. Alexander Reed, D.D., of Philadelphia, was elected Moderator, and W. C. Lawson, Esq., Temporary Clerk.

The Rev. H. I. Coe presented the plans and necessities of the different Boards of the Church.

On the second evening of the sessions a "missionary meeting" was held, which will long be remembered as one of rare



interest. At this meeting addresses were made by the Rev. Dr. Happer, in relation to Foreign Missions; by Rev. W. L. Miller, in relation to Freedmen; by Rev. Sheldon Jackson, in relation to Domestic Missions. At the close of Mr. Jackson's address, a collection was taken up for Domestic Missions, amounting to more than four hundred dollars.

### SYNOD OF IOWA.

This Synod convened in Cedar Rapids, on the evening of the 1st inst. Cedar

A large portion of the sessions of Synod was taken up with the consideration of the Domestic Missionary work. It was evident to all that, as a denomination, we are not keeping up with the rapid increase of population in this State, and that a commendable example is being set us by other evangelical churches.

Many recitals of the sacrifices and liberality, in their deep poverty, of our members in missionary fields to support the gospel, and of the privations of missionaries who are leading the Church's forlorn-hope, of their simple, heroic faith in God, and of the wonderful deliverances which he has wrought for them, brought tears to many eyes. Little do our rich brethren and churches in the East know of the wants and sacrifices of their brethren on the frontier, while they often reproach them for not doing more to build churches, support the ministry, and sustain the Boards.

Resolutions were adopted, expressing the feelings of Synod produced by the embarrassed condition of the Board of Domestic Missions, and expressing a determination to use every effort to stimulate the churches to contribute more to all the Boards, and especially to the Board of Domestic Missions. The first Sabbath of December was also set apart for special prayer, and preaching on the whole subject.

Resolutions were also adopted, expressing the judgment of Synod that one District Missionary was not sufficient for this State at this time, and urging the Board of Missions, so soon as their funds will permit, to erect a new District Missionary field, embracing the North-western Railroad, and the territory between it and the Minnesota line, and recommending the Rev. Sheldon Jackson, of Minnesota, as a suitable man for District Missionary in the new field.







## 8 "CAUTION" AGAINST RAVENS.

A clergyman in the West writes to us a very able, earnest and affecting reply to the "Caution" which we recently published from the Presbyterian Board of Domestic

Our correspondent, an excellent missionary of the Board, says that "the course of the Board has given great dissatisfaction through all the Northwest," and he says:

"A Presbytery has for some time occupied two or more fields of promise and placed men upon them, relying upon the Board, the Church, and the providence of God to sustain them. Several months since application was made to the Board for aid for these brethren, and refused on the ground that the state of the treasury would not warrant their granting this aid. This application was made by the Presbytery in a regular way.

"In the private correspondence of some of the brethren with personal friends in the east, who have wealth and warm Christian hearts, some of these incidents were mentioned,—as for example one case of a missionary reduced to such necessities as to be compelled to pay, for a time, *forty-seven per cent.* for money to buy bread,—and these friends have sent aid to these persons, or for them, of funds they had no thought of sending to the Board; and which, if sent there, would never have reached them."

He then mentions other cases where aid has been solicited for specific fields which the Board could not assist, and goes on to say:

"These fields come before the Board, 'upon the application and with the advice of their respective Presbyteries,' and are refused. Suppose it is for want of money. But the condition of these men comes before Christian men of large means and warm sympathies, and aid is rendered to them. But 'this Committee disapproves of such operations, and earnestly recommends to all the friends of *the cause* to send their contributions to the treasury of the Board at Philadelphia, to be equally distributed among *all* the missionaries throughout the field,' while the only need for any such efforts is found in the fact that the straitened state of the treasury has compelled the Committee to refuse some altogether, to cut down others, and to suspend payment of these until funds can be accumulated.

But, as before stated, in some instances funds have come that would never have reached the Board, just as the bread came to Elijah in his wilderness abode; and now the *effect* of this "Caution," if not its design, is to kill or scare away the ravens that have thus far fed, to some extent, these three or four or more men. Earnestly, ought these ravens to be killed? Ought these men to be starved, or driven back from places where the Providence of God has led them, and where they are doing good, planting churches, building houses of worship and preaching the Gospel as pioneers, where even now the people are not free from apprehensions of savage inroads, as in 1862; and yet where the world's people are not hindered from possessing the land and getting gain? We do not want to hinder or cripple the operations of the Board. We love it; we pray for it; we contribute to it directly, over and above all that we do for ourselves. Our Synod stands the third highest in the rate of its contributions per member to the Board of Domestic Missions at Philadelphia. And, in the midst of all these endeavors, to be met with a "Caution" against any farther aid than the Board can give us seems to us hard. We beseech the Committee not to hinder the little that is offered us from coming to our aid in our struggles to occupy the land in the name of the Lord Jesus Christ, and of the Presbyterian Church, by *cautioning* the people against us or against any in our circumstances, as if criminals against the good of Zion.

"And all the more do we urge this because though the Executive Committee knew six months or more ago that the funds of the treasury were failing, yet not until within the last six weeks, or less, have they called on the churches, 'in all our church papers,' for the funds that the Church is *able* and, from our past experience, we are persuaded is *willing* also to give, when the case is fully brought before them, and with that earnestness that the necessities of the case demands.

"And if we could lift up our voices we would call upon every member of our communion to give to this cause *through the Board* thrice over what is given, and in every way, that the Kingdom of Christ and the interests of our beloved Presbyterian Church, which we believe to be identical, may be greatly advanced."



Aug For the Presbyterian. 1868  
AN APPEAL FROM MINNESOTA.

TO THE STEWARDS OF THE LORD'S MONEY IN  
THE PRESBYTERIAN CHURCH.

*Brethren*—We are in distress. Our Board of Missions at Philadelphia has informed us that its treasury is empty, and that, therefore, "no new appointments can be made," and "reduction is inevitable."

We have several missionaries now on the extreme frontier *without commissions*, whom, urged on by the providence of God, we have encouraged to enter needy and inviting fields, and others are on the way to equally necessitous and important openings. Immigration is coming in upon us like a flood, as never before. New and important points are constantly claiming our attention, and calling for labourers, and we feel that we *cannot stop*, and yet hope for God's blessing.

"A necessity is laid upon us." Yea, a *woe*, instead of a blessing, will be ours, if we stand still, when the Master so plainly bids us "Go forward." In this stress, what shall we do, or to whom shall we go, brethren, but to the Great Head of the Church, and to *you, his stewards and agents*, in this great and godlike work of furnishing the bread of life to the perishing thousands who are flocking to us "as clouds and as doves to their windows?"

We are willing to labour and to suffer, to bear the burden and the heat of the day, for that is a small trial; but we are not willing to disobey God, and incur his displeasure, by saying we will not follow the pillar of cloud which has already gone on before us, and bids us "come."

Brethren, will you help us? We want your *prayers and your means*. All sums for our relief sent to the Board of Missions, 907 Arch street, Philadelphia, or to either of the undersigned, will be received as tokens of God's favour upon our work in these frontier States.

D. C. LYON, St. Paul,  
*District Missionary for Minnesota.*

SHELDON JACKSON,  
Rochester, Minnesota.

J. IRWIN SMITH,  
La Crosse, Wisconsin.

J. G. RHELDAFFER,  
Presbytery of St. Paul,  
St. Paul, Minnesota.

*Chairmen of  
Presbyterial  
Committees on  
Missions in the  
Synod of St.  
Paul.*

A CAUTION.

Presbyterian Mission House, 907 Arch st.,  
Philadelphia, Oct. 16, 1868. }

TO THE CHRISTIAN PUBLIC:

At a meeting of the Executive Committee of the Board of Domestic Missions, held yesterday afternoon, the following minute was, after due deliberation, unanimously adopted, viz:

WHEREAS, It has come to the knowledge of the Executive Committee of the Board of Domestic Missions, that individuals have been privately making systematic efforts to collect funds from the benevolent for the avowed purpose of supplementing the salaries of missionaries commissioned by the Board, and to aid in the support of ministers not in commission; which funds are distributed on their own responsibility, and at their individual discretion; and whereas, such independent operations are unjust towards other missionaries in other parts of the field, and are adapted to diminish the receipts of the Board; therefore,

*Resolved*, That this Committee disapproves of such operations, and earnestly recommends to all the friends of the cause, to send their contributions to the treasury of the Board at Philadelphia, to be equitably distributed among *all* the missionaries throughout the field, by the Executive Committee, upon the application, and with the advice of their respective Presbyteries.

*Resolved*, That the foregoing preamble and resolution, attested by the corresponding Secretary, be published in all our church papers.

By order of the Executive Committee.  
G. W. MUSGRAVE, Cor. Sec'y.



Let us now glance at our comparative growth and present condition, as a denomination, in the State of

MINNESOTA. 1868

Our New-school brethren occupied this field at an early period in its settlement. Their Minutes for 1868 report the Presbytery of Mankato as organized in 1846, but I do not find it reported on the Minutes in my possession up to 1852, and am inclined to think the figures a misprint. The New-school Presbytery of Minnesota was organized in 1850, and attached to the Illinois Synod of Peoria. Five years later—in 1855—we had concluded to do something up there, and we then organized the Presbytery of St. Paul, and attached it to the Synod of Iowa. With both denominations the day was one of small things, and the work was one of faith. Our pioneer was the Rev. J. G. Riheldaffer, whose zeal and early labours should receive honourable mention when the history of our Church in Minnesota is written.

In 1852, *two* years after the organization of its first Presbytery, the New-school reported, in Minnesota, 1 Presbytery, 3 ministers, 3 churches, and 59 communicants.

In 1859, *four* years after the organization of *our* first Presbytery, we had, in Minnesota, 1 Presbytery, 9 ministers, 14 churches, and 317 communicants. The blessing of God seems to have rested upon the labours of our toiling mission-

aries, and those four years were years of prosperity to our branch of the Church of Christ.

What the relative strength of the two bodies was, ten years ago, we cannot determine from the documents now on our table. Let us hope that the New-school branch was as strong as ours, and leave the relative per centage of increase in the two bodies to be determined hereafter.

From its Minutes of 1868 it appears that the New-school now has within the geographical limits of Minnesota 1 Synod, 3 Presbyteries, 32 ministers, 32 churches 1412 communicants.

Our Minutes for the same year show, within the same limits, 1 Synod, 2 Presbyteries and part of another, 37 ministers, 46 churches, 1343 communicants.

It will be seen, that while we have more ministers and churches than the New-school, it reports 69 more communicants than we do. This arises from the fact that the New-school is much the stronger in St. Paul, immigration to that point having been largely from New-school sections of the East.

In 1868, the New-school reports in Minnesota 4 churches of more than 100 members each—Red Wing, 147; Mankato, 140; St. Paul 1st, 133; St. Paul "House of Hope," 130. It reports 5 churches of more than 50 and less than 100 members each—Stillwater 1st, 66; Shakopee, 52; Minneapolis 1st, 69; Chatfield, 76; Hastings, 74. This shows that the New-school has *nine* churches of more than 50 members each. It has also *nine* churches of from 25 to 50 members each.

Our Minutes for 1868 show that we have, in Minnesota, 3 churches of more than 100 members each—Rochester, 130; Minneapolis, 122; St. Paul Central, 111. We have 4 churches of 50 and less than 100 members each—Winona, 76; Stillwater 2d, 52; St. Anthony, 61; St. Charles, 58. We have also 14 churches of more than 25 and less than 50 members each.

No Church was ever more honoured in its missionaries than ours has been, and is, in that band of active, self-denying, laborious, and heroic men who for the last twelve years have represented it in Minnesota. The Church owes them a debt which it cannot well discharge. They watch in all things ceaselessly, they endure afflictions manfully, they do the work of evangelists faithfully, and they make full proof of their ministry. They penetrate the wilderness, and raise the standard of the cross, and uphold it, amid abounding desolations. They seize and occupy eligible and commanding points. Their purpose is, at any personal sacrifice, to claim and occupy that land for Christ. They press forward undauntedly to the accomplishment of this noble purpose, even when their supplies are cut off, and they are left to dependence upon faith in God and upon their own resources. The Church that does not liberally sustain such missionaries, there and elsewhere, must not expect the blessing of Him who sent them forth, and whose servants they are.



## NOTES ON MINNESOTA.

*Messrs. Editors*—The State of Minnesota takes its name from the river of the same name, which, after the Mississippi, of which it is a branch, is the most important stream within its borders. The word in the Dakota language, signifies "sky-tinted water."

Minnesota was first explored by Louis Hennepin, a Franciscan priest, who ascended the Mississippi as far as the Falls of St. Anthony, and gave to them that name. In 1849 it was organized as a Territory, with St. Paul as its capital, and in 1858 was admitted as a State, with a population of about one hundred thousand. Its present population is about four hundred thousand, and is rapidly increasing. Its atmosphere is so dry and salubrious as to have become famous, and thousands of invalids annually resort thither for the benefit of their health. When they come before disease is fairly seated in the frame, the benefits are most marked and decided. We met many persons who had been entirely restored to health, and become robust, by a residence there of a few years, who would probably not have continued to live in a less favoured climate.

Every part of Minnesota is abundantly watered. Its streams are numerous, clear, and rapid, while the whole State is dotted over with innumerable beautiful and pellucid lakes, most of which are fed by living springs at their bottoms. The fertility of the country is wonderful, and nearly every acre is tillable. As one rides over its vast and undulating prairies, the fields of wheat and corn seem almost boundless. The crops appear ample enough to supply whole nations. Vast reaches of ground these fields are, containing often from one to two thousand acres. Each large enough to make three or four of our Pennsylvania or Jersey farms. The wheat had already been gathered when we saw them, and threshing machines were busily at work, in the open air, cleaning out the grain, and preparing it to go forward to market. The Indian corn was still standing, and waving over vast expanses of the cultivated

soil. One farmer stated that his average yield was forty-seven bushels of wheat to the acre. If so, this must have been an exceptional case. But twenty-five to thirty bushels to the acre is not an uncommon harvest. Many Eastern farmers come hither, buy a large tract of land, put it in grain, by their first and second crops pay for their land and all their improvements, and are thus made rich. All that is needed is a thorough knowledge of farming, good health, and brawny muscles, with enough capital to carry them through the first two years. And millions of acres are yet waiting and inviting our Eastern farmers to come and till them. But alas! too many of these settlers, in their prosperity forget the great and good God from whom all their blessings flow. The love of wealth increases with the facilities for its acquisition. Religion is fearfully neglected, and sin grows terribly bold. Profane and filthy language, and even blasphemy and infidelity are often unblushingly uttered. Many of these thrifty farmers spend their Sabbaths in gathering in their abundant harvests, and like the rich fool in the parable, whose ground brought forth plentifully, are only thinking where they shall bestow all their fruits and their goods, utterly forgetful that God will soon require their souls. So from many a rich prairie the rattle of the reaping-machine is heard all the Sabbath day.

But while this material prosperity is crowning the labours of the agriculturist, another, and a wiser, and nobler sort of husbandmen are sowing far better seed, and preparing to gather in an incalculably more valuable harvest. A laborious, earnest, and self-denying band of ministers of the gospel are sowing broadcast in Minnesota the divine seed of gospel truth. While an immigration of nearly one hundred thousand souls is annually flowing into this beautiful and fertile State—Swedes, Norwegians, Germans, with many from the Eastern and Middle States—and while numerous towns and villages are springing up on every side, these servants of Christ are busily at work gathering together the scattered disciples of their Master, organizing churches, and erecting edifices for the worship of



God. The difficulties bravely met, and the self-denials unflinchingly endured by many of these pioneer missionaries, are hardly known, and are therefore unappreciated by our Eastern brethren. Could these visit the frontier States, and see how our Western ministers, many of them, live and toil, and suffer cheerfully for Christ's sake, and for the sake of immortal souls, they would have new views on the whole subject of domestic missions and domestic missionaries. Here in Minnesota are ministers who every week travel *on foot* a regular circuit of from fifty to one hundred miles. They endure the cold where the thermometer not rarely sinks, in winter, to ten, twenty, even thirty degrees below zero. They face such snow storms in the woods, or on the prairies, as we rarely see or feel in the Eastern States. One minister in Minnesota was actually frozen to death while striving to reach an appointed preaching place. Their dwellings are often miserably constructed and uncomfortable.— Sometimes a log-house, or a shanty, containing one room below and a leaky garret above. Their support is frequently at the lowest point which will sustain life for themselves and their families. One brother we heard of, who had had nothing on his table for weeks but Indian meal and milk, or molasses. Often they are compelled to do without meat except once a day. They are sometimes unable to reply to letters for a long time because they cannot raise money to buy a postage stamp. Very frequently they are unable to get to the meetings of their Presbyterian or their Synod, because they cannot afford the expense of the journey. One excellent minister, we met—a single man—who was boarding with a family having only one room in their house, in which the whole family of parents and children lived. His study was under the open canopy of heaven, beside a large rock, at a few hundred yards' distance from the house. His only desk was a board laid across his knees, on which he wrote his letters and sermons. Yet this man was the thoroughly-educated son of a deceased and well-known college president. He had preferred to preach the gospel where "the name of Christ had not been named" before, and had gone to a new, growing, and promising frontier settlement, to build

up a Presbyterian church among a neglected and needy population. He will have his reward—in this life, if he lives—but assuredly in a better world.

Another of our missionaries we met, who went with a young wife—a refined and delicately-reared lady—and some years ago occupied a new and entirely neglected field, into which the population was pouring rapidly. Here he lived for two years or more, in a wretched cabin, whose interstices he was obliged frequently to fill up with clay, or to cover with paper pasted on. The snow would sometimes drift in through the roof, and cover the bed in which his family slept, while he would sit up all night—the thermometer being twenty or thirty degrees below zero—and keep the little stove red-hot, to keep them from freezing to death. Here one or two of his children were born, and here alarming sickness more than once entered his dwelling, while there was no physician in all the region within reaching distance. He is beginning already to see his reward. The community has advanced in numbers, prosperity, and intelligence. Friends have been raised up to help him. His church edifice is erected, and a thriving young congregation is growing under his care, while God is blessing his labours among them.

One other instance, let me mention. A young minister left an Eastern seminary, and came with his young and intelligent bride, to labour in a new and before unoccupied field. They had left a wide circle of refined relatives and friends, to labour for Christ and for souls, in a frontier spot, among an humble and generally poor and ignorant people, who could do little to support them. The wife's friends had supplied her with a few hundred dollars, with which to furnish her house, and gather some comforts around them. But disappointments came. The support hoped for was not received. Her little store of money melted away under the pressing needs of every day. The husband fell sick. God seemed to have frowned upon them. Yet this couple bravely went forward, with no thought of abandoning their post, and are labouring there still. One church is in course of erection on that minister's field of labour; another will soon be begun. And within



a few years—perhaps only one or two—he will see flourishing churches, filled with intelligent hearers, in that new community.

The facts we have given are only *specimen* facts. Dozens of cases, more or less similar, might be mentioned. The endurance and faith of these frontier missionaries puts to shame our Eastern sluggishness and ease in Zion. They have among them such men, with such hearts, as spread Christianity over the Roman Empire in the early ages of the Church. There are there men and women who would brave the faggot and the stake for Christ and his cause, did the way of duty call them thither.

And now, what are they achieving? It is not yet twenty years since the first Old-school Presbyterian minister began to preach in Minnesota. Our pioneer was the Rev. J. G. Riheldaffer, for a long time pastor of the church of St. Paul; who well deserves to be held in honour for his assiduous and faithful labours in that field. About the year 1855 our first Presbytery was organized. In 1859 that Presbytery contained nine ministers, fourteen churches, and a little over three hundred communicants. Now we have in Minnesota a Synod containing three Presbyteries. (That of Chippewa extending over a small portion of Wisconsin.) We have in the State thirty-seven ministers, forty-six churches, and thirteen hundred and forty-three communicants; while new missionaries are coming in, and new churches are organized every year.

As a sample of the way in which our missionaries have worked and succeeded, let me mention the following facts:—About eighty miles nearly due south from St. Paul the first cabin was built in 1854, on the spot where is now the young and thriving city of Rochester. In 1858 it was incorporated as a city. About that time there came to this section of the State a young missionary, who soon after fixed upon Rochester as a promising point for the establishment of a Presbyterian church, and who made it his residence. He would preach at home on Sabbath morning, start out on Sabbath afternoon to preach elsewhere, and oftentimes remain away, preaching at various stations, until the next Saturday. During his absence his wife would be left

entirely alone. Nearly all the people turned the cold shoulder to the young Presbyterian minister and his work, and not a single lady in the town called upon his wife for the space of six months after her arrival. But he persevered and struggled manfully with opposition, and to-day, when Rochester contains over five thousand people, it has a very neat church, densely filled with people every Sabbath. The church was organized about seven years ago, with four members. It now has more than one hundred, with a Sabbath school of about one hundred and thirty scholars. This persevering and energetic young pastor—the Rev. Sheldon Jackson—has not only accomplished this in Rochester, but has aided in gathering and organizing nineteen Presbyterian churches in the region round about. Indeed, the new and vigorous Presbytery of Southern Minnesota, which is now extending its borders far to the westward, and is seizing promptly every important centre of population in this section of the State, may be said to be, in a great measure, the outgrowth of the work thus begun and carried on in Rochester. This Presbytery, composed of young and missionary churches, has last year reported in the Minutes of the General Assembly, a contribution from every one of its churches, large and small, to each one of the Assembly's Boards.

How sad it is, that to such men as our missionaries there, an adequate and comfortable support cannot be extended, because our wealthy churches and communicants, in more favoured portions of the country, will not hear the call of our Board of Domestic Missions, and fill its treasury to overflowing. O that a few thousands of our Eastern Presbyterians, who are living in affluence; and spending their hundreds and their thousands in needless luxuries and vanities, would visit our Western States, and look into the condition of our churches and ministers there! Were this done, we are sure that thousands and hundreds of thousands of dollars would at once, and gladly, be placed at the disposal of our Board of Domestic Missions, to help forward its great work, and sustain in comfort our beloved missionaries. And could our Eastern churches see how neat and commodious a house of worship may be built for

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\$1000 or \$1500, we are sure that many of them would be content with less expensive edifices, and organs, and choirs, at home, and prefer to use their surplus funds in erecting plain and neat houses of worship in these new and growing villages and towns of the far West.

We ought to add, just here, that what has been said of our own brethren and churches, is also true of those of the "other branch." It began its work in Minnesota a few years before the Old-school. To-day it has also a Synod, with thirty-two ministers, thirty-two churches, and fourteen hundred and twelve communicants. These two Synods labour side by side, in Minnesota, in most friendly feeling, and both are looking forward with pleasing anticipation to the near approaching time when, on the basis of our common standards, they shall become one organization.

Such labours and self-denials as we have spoken of, have dotted over the State of Minnesota with Presbyterian churches, and have converted numerous souls to Christ. With all their hardships, they are determined to maintain their ground, and to go forward in taking possession of the field. The most determined opposition has repeatedly given away before them. Infidels and opposers have been converted and gathered into the fold, and many strongholds of Satan have been captured and possessed for Christ. Let our churches see to it, that our Board of Domestic Missions is enabled to carry forward this great and noble work. If they do not, they need not expect the best blessing of God upon themselves. "There is that withholdeth more than is meet, and it tendeth to poverty," while they that water others shall themselves "be watered."

QUISQUIS.

## 10 A VISIT TO ST. PAUL. 1868

*Messrs. Editors*—In a former letter we spoke of the magnificent scenery of the Upper Mississippi. The first glimpse obtained of Minnesota, in passing in a steamer along its eastern border, gave a charming impression of this new and rapidly improving State. This impression was only deepened and confirmed by some travel within its limits. There

are few portions of our land which can rival it in natural beauty, and in the variety and abundance of its resources.

As the steamer approaches the city of St. Paul, a long range of whitish sandstone cliffs appear in the distance, and may easily be mistaken for human habitations. But just as this illusion is dispelled, the boat sweeps around a graceful and almost semi-circular bend in the river, and the city lies in full view before you, with its many spires and stately edifices, and streets of fine stores and dwellings, on a bank some forty or fifty feet above the water. A fine bridge of peculiar construction, sloping down to the lower bank opposite, also spans the river. Before we reach the city, however, our attention is drawn to a deep, dark opening in the sandstone face of the perpendicular bank. This is the entrance to Carver's Cave, an ancient resort of the Indians, whose hieroglyphics are found upon its walls, and whose burial-place was just over it, where large burial mounds of ancient erection yet remain. In this cave, in the year 1766, Jonathan Carver, a shrewd Yankee, is said to have purchased from the Indians in council a vast tract of land, comprising parts of Minnesota and Wisconsin. The entrance of the cave is now so much obstructed that persons rarely enter it, although it is possible to do so.

St. Paul is situated very nearly at the head of steamboat navigation on the Mississippi, over two thousand miles from its mouth. In the year 1838 it had only three inhabitants; it now claims over twenty thousand. It is a fine, thrifty city, full of life and enterprise, and will undoubtedly be one of the great centres of population and influence in that part of our land. It has many large and handsome public edifices, among which are several public school buildings. The State capitol is also here. And here, as in every western city of importance, Romanism is planting itself strongly—having a cathedral, several churches, and large schools in central and commanding parts of the place. The Rev. R. B. Abbott, a good Presbyterian brother, has also here a fine institution for the education of young ladies. The buildings, through which we were politely shown,



are excellent and well arranged for their intended purpose, and the methods of instruction appear to be admirable. Near by is the Park Place Hotel, commanding a fine view of the city and its environs. It is owned and kept by Colonel G. W. Farrington, a Presbyterian, who loves to entertain Presbyterian clergymen who pass this way, and has made many a one feel quite at home beneath his roof by his generous attentions. There are many fine blocks of beautiful stores and other business places, nearly all of which are built of a handsome bluish limestone.

There are over twenty churches in St. Paul, but very few are notable for any special beauty of architecture. This is probably because they were built a little in advance of the incoming population and wealth. The Presbyterians have three churches—the "other branch" two, and ours one. The pastor of our church is the Rev. Frederick T. Brown, D.D., formerly of Georgetown, D. C. He is an able and impressive preacher, and is justly popular with all denominations in the city. By his earnest and faithful labours, the church of which he is pastor appears to be advancing towards higher degrees of strength, prosperity, and usefulness. We had the pleasure of hearing from Dr. Brown, on Sabbath morning, an admirable and impressive discourse on the Epistle in the book of Revelation to the Church at Philadelphia, from which passage he deduced a powerful argument, well adapted to all western people—and eastern too, for that matter—on the duty of self-denial in building up and sustain-

ing the institutions of the gospel. The congregation used the Hymnal as their book of praise. Indeed, it has rather surprised us to see how generally the Hymnal is used in the north-western States, how popular it is, and what marked results have followed its introduction into our churches there. When Dr. Brown announced the hymn, "Nearer my God, to Thee," he said, "Let us join—let us *all* join—in singing to the worship of God," and the people responded to his invitation by filling the house with an ample volume of sweet and touching praise. And we were every where assured that it has been so wherever the Hymnal has been introduced, and where-  
beautiful bluff, we crossed

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ever the pastor encourages and urges the congregation to sing. But wherever the pastor quietly leaves the singing in the undisturbed possession of a choir or quartette, without urging the people to use their privilege, and perform their duty of joining in the hymns of praise, there the choir can easily kill out the Hymnal, or any book that ever can be made by the General Assembly, or by any body else. Rightly used, and helped by the minister, the Hymnal will secure good congregational singing in any church.

The pastor of the First church, (New-school,) located near the centre of the city, is the Rev. John Mattocks. The other church (New-school) is called the "House of Hope," and is recently planted in a new district. Its pastor is the Rev. F. W. Flint, formerly of Cohoes, New York. We believe they are both in a prosperous condition.

Many Norwegians and Swedes are settling in and near St. Paul. One evidence of this we see in more than one shop window, where a large card, containing the words "*Norsk tales her*," tells Norwegians they may within be conversed with in their own tongue. The name "Scandinavian Saloon" is also not uncommon upon a restaurant. These Norwegians and Swedes are a hardy and thrifty race, just such as is needed to subdue the new soil, and endure the severe winters of this northern region. They are, moreover, all Protestants—mainly Lutherans, with a few Methodists. They have both a Lutheran and a Methodist church of their own in St. Paul. There is much formalism and ignorance among them, but they have the gospel in their hands, and an outline of it at least in their minds. Nor can we doubt that there is considerable genuine piety mixed with their outward religionism. And when the great battle with Popery comes—for it is surely advancing on us as a nation—we may hope to find the Norwegians and Swedes firmly on the side of Protestantism.

Yours ever,

QUISQUIS.

scription.

Above the pleasant village of Trempe-leau we come to the very choicest of the river scenery. While charming islands are frequent in the river, on the shores



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high bluffs lift their heads towards the sky, in many places presenting magnificent crags, and precipices of grey and yellowish rock. In some places these crags have the appearance, in the bright sunlight, of having been painted in varied colours. One of the finest towns on the river is Winona, named after an ill-fated Indian maiden to whom we shall presently allude again. It is a rapidly growing place of some eight thousand inhabitants, built on a level plateau on the western side of the river. From this place a railroad runs to St. Paul. Here is the Minnesota State Normal School, having an elegant and conspicuous edifice, which cost over \$100,000. Here also is pleasantly conspicuous the spire of the Old-school Presbyterian church, of which our excellent brother, the Rev. D. C. Lyon, was formerly pastor, and for which he obtained aid in Philadelphia and other eastern towns. Those who aided him may be assured that the seed they sowed is bearing good fruit. Above Winona we pass through Lake Pepin, an expansion of the river about thirty miles in length and three in width, a most lovely sheet of water, lying between the States of Wisconsin and Minnesota. Its shores possible to do so.

*Messrs. Editors*—A charming drive of about ten miles from St. Paul brings the traveller to St. Anthony's Falls. Should he prefer, he can go by the cars over either of two routes; but the carriage drive is greatly preferable. About two miles this side of the Falls, he passes in front of the University of Minnesota, an institution founded and partially endowed by the State. It has a large stone building, with about sixty or seventy students, and gives promise of future growth and usefulness. It stands on a hill, commanding a fine view, up the river, of the Falls of St. Anthony, and the cities of St. Anthony and Minneapolis; the former on the right, the latter on the left bank. Near it, just by the roadside, is also a picturesque fall, called "The Bridal Veil," where a small tributary tumbles over a precipitous bank, and flows into the Mississippi.

The Falls of St. Anthony were first discovered by Father Hennepin in 1680, and by him named, in honour of his patron saint, Anthony of Padua. They

have a width of about eight hundred feet, and a fall of about twenty feet, perpendicular, or, including the rapids above and below, of about seventy-five feet. They were once picturesque in the highest degree below the precipitous leap, tumbling and roaring over vast masses of disjointed rock, piled in wonderful confusion. The erection of dams and sluices, with mills and manufactories on both sides, and on the island in the river, has, to a great extent, spoiled or hidden this natural sublimity. Nevertheless, there is enough of grandeur, and of resistless power, left to repay one amply for repeated visits to different points around them. The water-power is immeasurable. Already paper-mills, foundries, vast saw-mills, furniture factories, &c., &c., line the banks, and fill the air with their constant buzz and roar, and present a scene of busy enterprise. For miles above the Falls vast masses of logs are accumulated behind the booms. They are sawed here by the mills, and floated down in great rafts to St. Louis and other markets. Hundreds, if not thousands, of men and teams spend the entire winter in the vast pineries in the northern part of the State, cutting logs and hauling them to the streams, down which they are floated to the Falls on the arrival of spring. A little distance above the Falls a fine suspension bridge, crossing Nicollet island, furnishes a carriage-road from St. Anthony to Minneapolis.

The former of these places contains about four thousand people, and is the older of the two; but its younger neighbour, over the river, Minneapolis, has gotten far ahead, and drawn the business and population mainly thither. Minneapolis now has a population of over ten thousand souls, and is growing rapidly. It is laid out with great regularity, and has many excellent church edifices, public-school buildings, and elegant private residences. Some of its rows of stores, built of grayish stone, surpass any seen in most of our eastern towns of the same size. The Nicollet House is one of the best hotels we have ever found in any city.

Four miles below Minneapolis we come to a spot which Longfellow has made forever famous and classic.

"Here the Falls of Minnehaha  
Flash and gleam among the oak trees,  
Laugh and leap into the valley."



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The name in the Sioux language means "Laughing Water." Driving across a level prairie, one comes upon it most unexpectedly. A quiet stream, the outlet of several small lakes, suddenly dashes down about forty feet into a deep and narrow dell, clothed with rich and beautiful shrubbery. Here it has, in the lapse of ages, scooped out for itself a deep and circular basin, into which its waters are received. As they fall, they have a peculiarly fleecy and creamy look, which give to the Fall much of its peculiar and exquisite beauty. The strata of rock behind have so worn away, as to furnish a foot-path, along which the ladies of our party bravely passed behind the entire Fall. In this little hollow chamber, behind the descending waters, two romantic couples have chosen, at different times, to be married. Since the appearance of Hiawatha, crowds annually visit this lovely spot.

About two miles below Minnehaha, we come to the junction of the Minnesota or St. Peter river with the Mississippi. The former is a beautiful stream, navigable for steamers most of the year one hundred and forty-eight miles to Mankato, above the town of St. Peter. In stages of the water it is navigable for small steamers two hundred and thirty-eight miles. A short canal of only three miles would, it is said, connect it with a navigable branch of the Red river of the North, and afford a channel for steam navigation all the way to Lake Winnipeg in British America. At the junction of the Mississippi and Minnesota rivers, on a bold and romantic bluff, stands the famous Fort Snelling, which in the by-gone days of Indian warfare, was a post of great importance. Around it is a Government reservation of ten thousand acres, which greedy speculators have been trying hard to get into their possession, but as yet without success. On a gentle elevation, a short distance off, are the graves of a number of Indian chiefs, hung a few years since for their participation in atrocious massacres of white settlers in this State. We drove into and around the fort, which is substantially built of limestone, in the form of a hexagon. From its top is a grand view of the valleys of the two rivers, and of their junction. Then, driving along under the beautiful bluff, we crossed the Mississippi

on a wire-rope ferry, so ingeniously constructed that the force of the current impels the ferry-boat across in either direction, without any other motive power.

At an hour's easy drive from Minneapolis are the twin-lakes, Calhoun and Harriet, both beautiful sheets of water, and worth a visit. At one point they approach to a few hundred yards of each other, and the road passes between them. We were favoured one forenoon, by a clerical friend, with the loan of his buggy and pony—an easy-going and perfectly safe-going animal, as all clerical ponies are supposed to be—and had a charming drive along the banks of these two lakes, which furnish a very characteristic view of Minnesota, a State dotted all over with such beautiful sheets of water. In Lake Calhoun, some time since, a clergyman and several members of his family were drowned by a sad casualty whilst visiting its shores.

At St. Anthony we have an Old-school Presbyterian church of some years stand-

ing, but suffering severely from the general depression in business on that side of the river. At the time of our visit it was without a pastor. In Minneapolis are two Presbyterian churches—one New-school, the other Old-school. The latter, we were rejoiced to find in a highly flourishing condition, and well-filled with an attentive and intelligent congregation. It is under the pastoral care of the Rev. Robert F. Sample, formerly of Bedford, Pennsylvania. As a preacher, a pastor, and a gentleman, we found that Mr. Sample had an excellent report, not only from his own people, but also from those that are without. His labours are greatly increased by the large numbers of invalids who frequent Minneapolis and its vicinity, to receive what benefit they can from its dry, pure, and invigorating air, and who are always glad to have the benefit of his ministerial visits. It seems not to be amiss to mention here, that Mr. Sample has shown decided literary and poetic talent in his publications. No one can read his charming hymn, "My Saviour's Voice," in "*Children's Praise*," or his poetical pieces in "*Nearing Home*," without perceiving that he has successfully cultivated an acquaintance with the sacred muse. Nor can any one read



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"Clouds after Rain," "Early Dawn," "Shining Light," or "Sunset," (admirable works published by the Presbyterian Board of Publication,) without admitting that he has conferred a great favour on the youth of our Church by their production. May he continue to bless the Church by other equally good works.

In my next I shall endeavour to give you a view of our ministry and churches in Minnesota—their struggles, their trials, and their triumphs.

Ever yours,

QUISQUIS.

Correspondence of the Presbyterian.

## LETTER FROM THE NORTH-WEST.

PRAIRIE DU CHIEN, June 12, 1868.

*Messrs. Editors*—A trip from one of our Central States through the North-west, reveals many things of great interest and beauty. There is first, Chicago, the

The Falls of St. Anthony, Minnehaha's leap; old Fort Snelling, which overlooks the junction of the Minnesota and Mississippi rivers, and commands the streams for miles in all directions, and from whose towers one can look far over Minneapolis in the one direction, and St. Paul in the other; Lake Minnesota, and still other places may each command, and will richly reward, the attention of the traveller. The Minnesota river, which empties into the Mississippi, near this (supposed) Western boundary of our country, is navigable two hundred and fifty miles above its mouth, and opens up to commerce a section of country which is unsurpassed in all material good. And but a few miles from its source, across a very narrow strip of land, there rises a river of similar proportions, which flows in the opposite direction, and which finds its outlet in Hudson's Bay. It is known as the Red river of the North. Now it is all this picturesque and promising land, whose resources none can tell, and whose soil in time will afford support to teeming millions, (for the State of Minnesota alone is as large as all New England,) that a few self-sacrificing ministers of our Church a dozen years ago entered in to possess, with faith in the Master who said, "Lo, I am with you," without any invitations from the people; nay, in many cases in direct opposition to their desires, who were unwilling to have the restraint

placed upon them which the existence of a church amongst them would produce; with no encouraging promises of support, either from the Board or elsewhere; in the name of the Master they entered in to claim the land for Him. It was nothing but faith which led them to this step, and it has been faith which has given them all their success. This has been the source of all their power, for it really seems in this case that the kingdom is to be subdued. A dozen years or more have passed away, and instead of those few hardy and devoted pioneers, we now can count the names of no less than forty ministers of our Church, who are successfully engaged in extending the kingdom of Jesus in the bounds of the Synod of St. Paul, and these nearly all brought there through their instrumentality, for it is safe to say that Presbyterianism had no previous foothold upon that soil, and that the people who were found there ten years ago were altogether disinclined to our Church. One brother, (we are informed,) after having preached to a community which was at first unwilling, left them in possession of a good church building, to take charge of another church which he had organized, and which is now the source of great good to the country for miles around. A fine church edifice and parsonage, and a flourishing seminary in connection with his church, are amongst the results of his faithful labour amongst that people. He has already organized nineteen churches, most of which, by God's blessing, under the direction of faithful pastors, are making inroads upon the kingdom of darkness. He hopes, if God spares his life, to be instrumental in calling as many more into existence.

The plan which these brethren adopt is somewhat as follows:—They keep a sharp eye on all corners of the State, fully acquainting themselves with the prospects (so far as possible) of particular localities, and then endeavouring to secure such labourers as are adapted to certain fields, and sending them in, even in advance (sometimes) of the population. This they have been enabled to do through assistance from our Board, and the liberality of friends in the East, who are alive to the importance of securing this ground. May God bless them! and may



## PRESBYTERIAN CHURCH, WINONA, MINN.

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The prayerful consideration of Christian friends into whose hands this circular may come, is respectfully requested for the object it contemplates.

That object is the promotion of our Domestic Missionary work in the Northwest, by establishing our Church at a point of commanding influence over a wide region of country; that point is Winona, Minnesota.

This place is situated on the west bank of the Mississippi, 50 miles north of the Iowa State line, and 130 miles south of St. Paul. It has a population of 4,500, and is the only town of that size between Dubuque and St. Paul.

It is the southern and eastern terminus of the railroad system of the State now in process of construction, and is already and must continue to be, the chief centre of exchange and the outlet for the produce of a vast and most fertile region of country lying west, north and south of it, as well as the gateway to the immigration from the east.

It is therefore deemed of essential necessity to the progress of our missionary work in Southern Minnesota and Northern Iowa, that our Church should be firmly established at this place, and for this purpose we are now making an effort to erect a church edifice.

We are now worshipping in a room which, when crowded, will hold 150 persons. But this has become too strait for us, and, though God manifestly urges us forward, we cannot, of ourselves, arise and build such a house as is even now demanded.

Persons on the ground have pledged \$5,000, which is payable, however, only on condition that an equal sum shall be raised from abroad, and the house demanded cannot now be built for a less sum.

An eligible site has been procured, and a portion of the building material is now on the ground. But determining not to become embarrassed with debt, we dare not go further until the Master's bidding shall be gathered from the response of our brethren abroad.

Our Board of Church Extension is doing a good work, as far as its means will allow, for the cases it contemplates; but this is one of the cases for which it does not provide, it being a second house of worship—that Board having aided us to the amount of \$125 on our present house. We are therefore compelled to look elsewhere,



and we appeal with confidence to those to whom our common Father has given the means of relief, with that far greater and richer blessing—a heart disposed by His grace to use it for the interests of Christ's kingdom on earth.

Our missionary work in the great West is one of growing magnitude, and of increasing promise, and yet a work beset with peculiar difficulties. We have a small but noble band of missionary brethren in our part of the great field, engaged in a work which demands many times their number. Infidelity and skepticism, with every form of irreligion, come in upon us like a flood from the older States and the Old World, while the worldliness of professing Christians often depresses us. But though perplexed by these opposing influences, "We are not in despair; persecuted, but not forsaken; cast down, but not destroyed." We are fully persuaded that God, faithful to His promises and to His Son, will yet enable us to lift up a standard which shall stay the tide of influences that oppose His Gospel, and vanquish the legions of Satan that meet us. That vast, beautiful and fertile region of our country will yet become Immanuel's land. God has given it to His Son, and in His name we would take possession of it. The bearing of these general views on the particular object now submitted, will readily be seen.

It will be borne in mind, that the sum needed for our immediate object is \$5,000.

WM. MITCHELL,	}	<i>Trustees.</i>	SAMUEL MOSS,	}	<i>Elders.</i>
WM. RICHARDSON,			I. F. BUCK,		
A. F. HODGINS,			CHAS. BLACKMAN.		
I. F. BUCK,			JOHN MORRISON.		
RICHARD JACKSON.					

D. C. LYON, *Minister.*

WINONA, MINN., *April, 1864.*



## RECOMMENDATIONS.

*Office of the Board of Domestic Missions.*

PHILADELPHIA, *May*, 1864.

The undersigned takes great pleasure in commending Rev. D. C. LYON to the sympathy of our churches.

He occupies one of our most important mission fields, and it is of essential necessity that his people be provided with church accommodation. It is sincerely to be hoped that he will succeed, and that the investment will tell on the future prosperity of our Church in Minnesota.

THOMAS L. JANEWAY,

*Corresponding Secretary of Board of Domestic Missions.*

The following and other ministers in Philadelphia have concurred in the above recommendation :

Rev. W. E. Schenck, D.D.,  
“ W. Chester, D.D.,  
“ Jonathan Edwards, D.D.,  
“ H. A. Boardman, D.D.,  
“ Chas. W. Shields, D.D.  
“ W. M. Engles, D.D.,  
“ John Chambers, D.D.,  
“ Geo. W. Musgrave, D.D.,

Rev. J. H. M. Knox, D.D.,  
“ J. H. Jones, D.D.,  
“ V. D. Reed, D.D.,  
“ N. W. Conkling,  
“ Morris C. Sutphen,  
“ F. Reck Harbaugh,  
“ Thos. McAuley,  
“ Jas. M. Crowell.

In New York, the following recommendation was given :

“The undersigned, pastors in New York and Brooklyn, regarding the enterprise in which Rev. Mr. Lyon is engaged as having strong claims upon the liberality of Presbyterians in the older States, do cordially unite in the recommendation of the Secretary of the Board of Domestic Missions, and commend him and the enterprise to the members of our churches.” Signed by

Rev. N. L. Rice, D.D.,  
“ J. McElroy, D.D.,  
“ W. W. Phillips, D.D.,  
“ Gardiner Spring, D.D.,

Rev. J. M. Krebs, D.D.,  
“ J. D. Wells,  
“ Nathaniel West,  
“ T. L. Cuyler.

The following note is also kindly given by the Rev. Dr. THOS. E. VERMILYE, of the R. D. Church:

“I have become informed of the character and importance of Mr. Lyon's object, by peculiar circumstances, and feel a great interest in its success.”

NEW YORK, *May* 11, 1864.

NEW YORK, *May* 17, 1864.

It gives me pleasure to state that I have known the Rev. D. C. Lyon for several years as a faithful minister of our Church, and one in whose judgment I confide; and I feel sure that any moneys placed in his hands will reach the object for which they are given.

JOHN C. LOWRIE.

*Note.*—The undersigned, now on a visit to the East, hopes soon to call on those to whom this circular is sent.

NEW YORK, *May* 17, 1864.

D. C. LYON.



*[Faint handwritten notes at the bottom of the page, possibly bleed-through from the reverse side.]*



many others immediately take the steps which will be necessary to secure the blessing which is promised to the liberal soul!

Is not the Church of Christ one? and ought not the strong to support the weak? What right have some to grow rich and become burdened with their wealth, whilst others who might do as they are doing, are toiling and suffering, that Christ's kingdom may be extended? The missionaries of this region are, many of them, capable of filling the best pulpits of the land; and might have secured to themselves the comforts and emoluments of a well organized church in the older portion of our land; and it cannot be said that they are adapted to that kind of work alone, that they have found their appropriate places, and are engaged in the pioneer work from *necessity*! A careful and thorough acquaintance with the facts in the case, will discover the fact that many of them who have been prepared to labour in other fields, have been constrained to go into this work because of their conviction that, as a Church, we were falling far behind our responsibilities in the matter of occupying the new territory which is constantly being opened up before us in the West, and that, therefore, we who are more highly favoured, should endeavour to bear their burdens, burdens which they have voluntarily assumed, constrained *only* by the love of Christ, and thus fulfil his law.

The bold and fearless missionary of the State, Lion, goes about seeking—not whom to devour—but to find a suitable place to establish another den, from which the young ones (young missionaries) shall themselves sally forth to effect new conquests. And in company with a Savage but a few days since, he started for the utmost verge of civilization, to fix upon another centre in some wild spot, in a country unexplored—a very appropriate place, it would seem, both for the Lion and a Savage.

May God bless them, notwithstanding their names, and the entire work which is now going on so prosperously in the beautiful young State of Minnesota!

Sincerely yours,

VISITOR.

On my way home from the Convention, I stopped at Farmington, where the Rev.

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Charles Thayer is working so patiently and so successfully to plant our church. He has three preaching places—at Farmington, at Vermilion church five miles west, and at another place (name forgotten) five miles east; besides doing missionary work at other points round about. The object in stopping was to go out with him and Mr. Riheldaffer to his Vermilion church, which Mr. Riheldaffer was to dedicate; and the next day to dedicate the church at Farmington myself. The day was delightful, Vermilion Prairie beautiful as a garden, and all the services of the most pleasant and satisfying kind. Mr. Riheldaffer's sermon was a capital one—exactly suited to the time, occasion, and circumstances of the people. Before the dedication prayer, a small debt on the church was paid, and it was dedicated to the Lord without incumbrance. After these services there was an hour's intermission, which was pleasantly spent, talking, and discussing the contents of numerous lunch-baskets which the thrifty farmers' wives had brought with them. Strawberry short-cake is good at any time, but it never tasted so good to me, I think, as that time. Then we assembled again, and spent an hour hearing the reminiscences of early missionary life in Minnesota and the West, of Messrs. Thayer, Riheldaffer, D. C. Lyon, and Lowrie, (a New-school brother.) The church is a beautiful little building, on high ground, conspicuous for miles around. The library of the Sabbath-school is said to be the best in the State.

The next day, Saturday, the Farmington church was dedicated—a still more beautiful building, and a little larger—and without a dollar of debt on it. The services were of the most pleasant kind. Farmington is a small town on the Milwaukee and St. Paul Railroad, twenty-five miles south of St. Paul. It stands in the midst of Vermilion Prairie, on the banks of the Vermilion river. It is but a few years old, and will be a town of some thousands of population. I found Mr. Thayer, and his pleasant wife, and three bright boys, *living in his stable*. There is an apostolic heroism in some of these Western ministers. Mr. Thayer was at Vermilion church when the railroad made a town of Farmington. Two



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years ago, feeling that there was the proper centre of his work, he moved into town. There were not a dozen persons whom he could call his own. But he set them to work, and went to work himself. First he secured a small parsonage, and moved into it, preaching wherever he could get a place to hold a congregation. But he felt that a church was indispensable, and his handful of people thought so too. Among them they raised all the money they could; but it was not enough. "Sell the parsonage, and use the fund for the church, and I will look out for myself," he said. It was decided best to do so, and he and his family went out of their pleasant home, and took rooms over a tin-shop, till a stable could be run up on a lot he owned. When the stable was ready, they moved in, and there they are living till a house he is now building can be got ready. No fear for our Church in the West while this continues to be the spirit of her ministers.

The Presbytery of Southern Minnesota has adopted unanimously the Basis of Union sent down by the General Assembly. I believe it will be adopted by all our Presbyteries.

Minnesota is receiving a large increase of population this year. There is an immense tract of country down in wheat. The promise now is fair for thirty million bushels from the fields now ripening for the harvest. One of my members, I. Wilson Paxton, Esq., has purchased twelve thousand acres around Redwood, on the Upper Minnesota river, and has a large force of men and beasts at work preparing it for a crop of wheat. He does not design or wish to hold it all, but to sell out in small farms to actual settlers. He says the country all round him is filling up with permanent settlers with wonderful rapidity. There is a Presbyterian church at Redwood, the farthest west in the State. Why will people pinch and pine in the densely settled Eastern States, with such fields open in the West? Minnesota is, I truly believe, the most romantically beautiful, the most fertile, the most healthy, and (climatically) the most pleasant State in the Union. St. Paul is growing as never before, and with a solid, healthy growth. The Lake Superior Railroad will probably be finished to the Lake within a year—so the Eastern capi-

talists say who have just left; and the Minnesota Valley Road is pushing rapidly southwest toward Sioux City, to connect with the Union Pacific. Within three years we expect to see cars from San Francisco here; some to break bulk for the Mississippi trade, and others to pass on; to have the products of China and Japan transferred to lake steamers, for Montreal, Portland, New York, &c. "Let them laugh who win." The dominion of this land lies in the West and Northwest, and be sure the city that holds (as St. Paul does) the key to the gate of Lake Superior in one hand, and the key to the Upper Mississippi trade in the other, will take her share of this dominion.

*Rev H. J. Brown* F. T. B.

## LETTER FROM MINNESOTA.

*Messrs. Editors*—St. Peter is a pleasant town, claiming a population of three thousand, situated on the Minnesota river, about sixty miles from its confluence with the Mississippi at Fort Snelling. It now has railroad communication with Minneapolis and St. Paul. The Rev. A. H. Kerr is pastor of our church at St. Peter. One of the pioneers of Presbyterianism in Minnesota, he is now enjoying the fruit of his labours, and extending his field of usefulness.

### RE-UNION.

Whilst many, perhaps a majority of the Presbytery of St. Paul, deem the Basis of Union sent down by the General Assembly to be judicious and safe, yet in view of the honest convictions of others, who think the first article, touching doctrine, open to serious objection, a paper was adopted signifying the readiness of Presbytery to approve the entire Basis, in the event of a modification of the doctrinal basis so as to include the standards of the Church, viz: the Confession of Faith and the Larger and Shorter Catechisms, *without any explanation*. It now appears that our New-school brethren have "the gold," and we do not care to have them tell us in what sense they receive the Confession of Faith. We asked explanations, and they gave them. Now they may recall them. They have got the advantage of us; but no matter, if we only get on safe



and solid ground at last. The sentiment in favour of re-union is strong, and continually increasing. The cloud is lifted from our tabernacle, and beckons us on. We go forth to meet our brethren, resolved to strive *together* for the furtherance of the gospel of Christ. We rejoice in the prospect of the early realization of our hopes, a pleasant prophecy of the good time coming, when all the tribes of our Presbyterian Israel shall close up their ranks, and present an undivided front to the enemy. And beyond *that* consummation is the still more blessed day, when all who love and serve Christ shall see and flow together, and our hearts shall fear and be enlarged.

The Presbytery expressed its approval of the system of District Secretaries, and its high appreciation of the labours of the Rev. D. C. Lyon, District Secretary of Minnesota, whose fitness for the work is peculiar, and his success equal to his fidelity.

Presbytery adjourned to meet in St. Anthony, on the last Thursday of September, at two o'clock, P. M. The Synod of St. Paul will convene at the same place, on the evening of the same day, and it is understood that after the opening sermon the Synod will adjourn to Minneapolis, and continue its sessions in the Westminster church of that city. This arrangement is proposed in view of the fact that the church in St. Anthony is without a pastor.

#### OUR NEED.

The unpleasant tidings come to us that the treasury of our Board of Domestic Missions is empty, and no additional labourers can be commissioned. Young men are saying, "Send us, and we will go;" but the Church fails to furnish the means of support. Meanwhile infidelity presses to the forefront, possesses the land, and souls perish! Surely, these things ought not so to be.

#### ITEMS.

The Rev. W. S. Wilson is labouring with encouraging success at Owatonna. The Rev. R. H. Cunningham occupies two important points on the Southern Minnesota Railroad. A number of ministers from the East are sojourning for a brief season in our State. We were pleasantly

## Religious Gatherings at Minneapolis.

### Assembling of Presbyterians of This State.

### The Old and New School Synods.

### Exchange of Courtesies and Union Meetings.

The two branches of the Presbyterian Church in this State are now in session at Minneapolis, there being a large attendance of both bodies, and the proceedings of an interesting character. The interest is increased from the efforts made of late throughout the country to effect a union of the two branches of the Presbyterian Church, and the kindly and Christian courtesies extended by these two Synods to each other, and the union meetings being held, in which both take a part.

Both bodies commenced their sessions on Thursday evening, the 24th, and will hold over the Sabbath, closing on Monday.

#### Synod of Minnesota (N. S.)

##### OPENING SERVICES.

The Synod of Minnesota (New School) met at the First Presbyterian Church in Minneapolis at 7½ P. M. on Thursday.

##### OPENING SERMON.

Rev. John Mattocks of St. Paul preached the opening sermon.

##### SYNOD CONSTITUTED.

At the close of the sermon the Synod was constituted by prayer by the Moderator of the previous year, Rev. J. Mattocks.

The roll being called a large number of delegates answered to their names.

Synod then adjourned to meet at half past eight o'clock Friday morning.

##### Second Day—Friday.

##### DEVOTIONAL EXERCISES.

Synod met at half past eight in the morning and devoted half an hour to devotional



exercises.

#### ELECTION OF MODERATOR.

The Synod was called to order at 9 o'clock by Rev. J. Mattocks, and proceeded to the election of a moderator. Rev. Thomas Marshall of Mankato, was unanimously elected.

Rev. David Kieple of Preston was chosen temporary clerk.

#### CORRESPONDING MEMBERS.

The following persons were invited to act as corresponding members: Rev. Frank Ellingwood, D. D., Secretary of Church Election of the Presbyterian Church (New School.) Rev. John Dolles, Secretary of the Presbyterian Publication Committee, Rev. Mr. Chaffee of the Conference of Minnesota, Rev. D. E. Wells of the Synod of Western Reserve, Rev. Dr. Berry of the Reformed Church, Jersey City, Rev. Mr. Hall of the Congregational Association of Minnesota, and Rev. Dr. W. C. Schenck of the Synod of Philadelphia.

The minutes of the meeting at Mankato last year were then read and approved.

#### APPOINTMENT OF COMMITTEES.

A recess of fifteen minutes was had for appointing of committees, after which the names of the several committees were read.

#### STANDING COMMITTEES.

The following are the committees appointed:

Foreign Missions—Rev. Mr. Riggs, Rev. Thomas Williamson, Henry J. Horn.

Home Missions—Rev. A. G. Ruliffson Rev. L. Marshall, W. Boutwell.

Religious Exercises—Rev. A. H. Carrier, Rev. A. G. Ruliffson, ———, Elder of Minneapolis Church.

Judiciary Committee—Rev. James Thompson, Rev. J. C. Whitney, H. J. Horn.

Narrative—Rev. E. B. Wright, Rev. J. W. Hancock, R. Marvin.

#### ON RECORDS OF PRESBYTERIES.

Presbytery of Mankato—Rev. J. P. Williamson, Rev. T. Campbell. W. T. Boutwell.

Presbytery of Minnesota—Rev. S. H. Riggs, Rev. R. Wait, A. B. Coe.

Presbytery of Winona—Rev. T. Marshall, Rev. C. Hall, Mr. Metzner.

Presbytery of Dakota—Rev. J. Q. Hall, Rev. M. N. Adams, W. P. McMasters.

#### GREETING TO THE OLD SCHOOL SYNOD.

The fact of the Synod of the Old School Presbyterian Church being also in session

in Minneapolis being brought up, it was suggested that steps be taken for the interchange of Christian courtesies.

The motion was made that there be an official recognition of the presence in the city of St. Paul of the Presbyterian Church. (Old School.)

#### UNITED RELIGIOUS SERVICES.

The motion was adopted, and Reverends Mattocks and Howell, and Elder Marvin were appointed a committee to consult and procure some action for united religious exercises, &c.

The committee thereupon retired to fulfill their mission.

#### NEXT MEETING AT RED WING.

On motion, Rev. Mr. Wells, Red Wing was appointed as the place of meeting for next year.

#### ORDER FOR AFTERNOON.

Free conversation on the subject of religion within the Synod was appointed as the order of business for the afternoon.

#### DAILY ORDER OF EXERCISES.

The Committee of Arrangements reported the following order of exercises to be observed during the daily sessions of the Synod, unless some special change be made:

Devotional exercises each morning for half an hour, commencing at 8½ A. M.

Sessions for business to commence at 9 A. M., to continue till 12 M.

Afternoon session to commence at 2 P. M., and continue till 5 P. M.

#### EVENING SERVICES.

Evening services of much interest will also be held, consisting in part of earnest addresses upon practical subjects.

#### THE PUBLIC INVITED.

The Synod will continue in session over the Sabbath, the public being cordially invited to attend its Sunday, and also week-day meetings.

#### MEETING OF PRESBYTERIES.

The Synod now took a recess until 2 P. M.

During the recess, the different Presbyteries of which the Synod is composed each assembled in such places as were convenient and held their semi-annual meetings.

#### AFTERNOON SESSION.

The Synod reassembled at 2 o'clock P. M., and was opened by prayer by Rev. Mr. Hall.



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appointed a committee, who would soon come to consider a plan for common religious services.

#### STATE OF RELIGION.

The order of exercises for the afternoon was then taken up, being a free discussion and relation of the state of religion throughout the Synod. The different pastors and lay delegates were called in their regular order, and gave very interesting accounts of the labor accomplished during the past year, and the growth of their various churches in numbers and in spiritual strength, and of the establishment of new churches in the State.

#### COMMITTEE OF CONFERENCE. (O. S.)

The regular order was pleasantly interrupted by the entrance of the Conference committee from the Synod of St. Paul, (Old School). The committee consisted of Rev. Dr. Frederick T. Brown, of this city, Rev. D. C. Lyon, and Mr. Baldwin.

On motion of Rev. John Mattocks the members of the committee were invited to sit as Corresponding Members.

Rev. Dr. Brown, in response to the invitation, made a brief but most cordial, eloquent and feeling address, which was in substance as follows:

#### DR. BROWN'S REMARKS.

Dr. Brown stated that they had been deputed to carry to this body the salutation from the Synod of St. Paul. It was with great pleasure that he undertook this duty—that he was permitted to give thus this salutation to those who were near to his heart as christian brethren—and he trusted that they would soon be nearer still. For he thought the disposition of the members of the two branches of the Presbyterian Church was to come nearer together. He had seen this in a remarkable manner. He saw it in St. Louis three years ago when the two national bodies had taken those important steps for union, and had seen it many times since—seen it in public, and seen it in his private intercourse with Christian brethren.

This would be a glorious organization—this united body of the Presbyterians of the United States—loving one another with the deepest brotherly affection—working together with all the energy of body and soul. He hoped that the two bodies might be united, and that right speedily.

The plan of union which had been presented at the national conferences of the two bodies had been acceptable to all, with the exception of a single article. The speak-

er proposed that the two bodies unite on the catechism and confession of faith as their common creed. He thought that the slight differences would be remedied, and that at the coming national conferences in the East next Spring, terms of Union would be agreed upon which would be acceptable to all.

Under these circumstances and feeling thus, it was but natural that he should feel his heart warming towards these Christian brethren, with whom he was to march in close ranks beneath the banner of the Cross.

#### REMARKS OF REV. D. C. LYON.

Dr. Brown was followed by Mr. Lyon, who commenced his remarks by stating that 7 years ago he had drawn up a request in a meeting of his Presbytery for a plan of union with the Presbytery of Minnesota, which was meeting in the same district. It was but a small meeting compared to our national assemblies. He did not at that time dream that the work would be accomplished so soon—so soon as it now appears about to be accomplished. If God would spare his life to see these great bodies of Christians again working as one, he could say with His servant of old:—

“Now let thy servant depart in peace, for mine eyes have seen thy salvation.”

#### REMARKS OF MR. BALDWIN.

Mr. Baldwin, the third member of the committee, followed with brief but feeling remarks. He, too, had longed for the time when this division should be a thing of the past, when all should be united in cordial Christian union. It was a subject very near to his heart.

#### REMARKS OF MODERATOR MARSHALL.

Rev. Thomas Marshall, Moderator of the Synod (N. S.), responded in a similar tone of feeling, asking the committee to bear back to their Synod (O. S.) the fraternal greetings of the Synod of Minnesota. What he most desired was that union of hearts which should make both branches one solid body in Christ. In listening to the preceding remarks he had been moved with the warmest sympathy, and with the deepest joy, at the feeling that foretold this union of Christian brethren who had so very much in common.

As the sun at early dawn gilded the sky, a harbinger of the coming glory of its full golden and glowing effulgence, so did these expressions and these bright prospects prefigure the glorious future of a united Christian brotherhood.



He felt that he never before could feel so deeply the beauty and force of the familiar lines—

"Blest be the tie that binds  
Our hearts in Christian love."

There was not a heart but beats to the music of the Union—not one voice heard against it. Of course difficulties would arise, but they could not expect to do this work in a moment. There was the division of years past to be healed. He was happy to have Dr. Brown say that he was willing to unite on the simple, common basis he proposed. He requested the committee to go back with the kindest greetings and announce to the body they represented that they hoped soon to see all unite in the closest bonds of Christian brotherhood.

The committees of the two Synods then retired to make arrangements for union religious services on the Sabbath.

The warm christian feeling aroused by the above remarks by the representatives of the different bodies as well as the cordial action of the bodies themselves, was manifest long after the committee had taken their departure, and almost spontaneously an eloquent prayer was offered, which was followed by the whole assembly, including a large number of ladies and gentlemen present as spectators, rising to their feet, and with earnest feeling, singing the first verse of the hymn:

"Blest be the tie that binds,  
Our hearts in Christian love;  
The sweet commune of kindred minds,  
Is like to that above."

The regular order for the afternoon was then resumed and continued to near the hour of adjournment for the afternoon.

#### UNION SERVICES ON SUNDAY.

Before adjournment, the Committee of Conference reported that they had, in conjunction with the committee from the other body, arranged the following programme for union religious exercises on Sunday:

Union Communion service at the Westminster Presbyterian Church, Minneapolis, at 3 o'clock on Sunday afternoon under the general conduct of the respective Moderators of the two General Assemblies, Rev. Mr. Frothingham (O. S.) and Rev. Thos. Marshall (N. S.).

Administration of bread and wine by Rev. J. G. Riheldaffer (O. S.) and Rev. John Matlocks (N. S.) both of St. Paul.

#### EVENING MEETING.

At 7½ o'clock in the evening a large audi-

ence assembled, to listen to the interesting exercises for which arrangements were made during the afternoon, viz: Ten minutes remarks on practical subjects, which were made in a pleasant but earnest manner, the occasion being one of deep interest. The remarks, which were interspersed with prayer and singing, were on the following subjects:

1st. "Religion in the Family," by Rev. Lyman Marshall.

2d "How best to carry the Gospel to the people," by Rev. Mr. Wells.

3d. "Conversion of the pupils the true end of Sunday School work," by Rev. Mr. Campbell.

4th. "The power of the Gospel as shown in the success of Missions among the Dakotas," by Rev. John Williamson.

#### Synod of Minnesota, (N. S.)

#### SATURDAY MORNING.

Synod met at half-past 8 A. M., and spent half an hour in devotional exercises.

Minutes of previous day read and approved.

Rev. A. H. Kerr, of the Synod of St. Paul, was invited to sit as corresponding member.

On motion, J. W. Dalles, Secretary of the Publication Committee, was allowed ten minutes to present the interests of the Publication Committee.

Rev. Chancey Hall, of Red Wood Falls, was granted five minutes time to speak upon the same subject.

Rev. Mr. Wallace, of the Reformed Presbyterian Church, Illinois, was requested to address the Synod for ten minutes. His remarks were to the end of securing the recognition of God's authority and the religion of Jesus Christ in the Constitution of the United States.

On motion, speakers on the Narrative on the State of Religion, were limited to ten minutes each.

Rev. F. F. Ellingwood, D. D., Secretary of the Church Extension Committee, was granted ten minutes to present the interests of the cause.

#### STATE OF RELIGION.

Free conversation on the subject of religion, consisting of reports, &c., from the different churches of the State, which was commenced on Friday afternoon, was resumed.

The reports and remarks were of an interesting nature, and showed a most cheering growth in many localities.



Rev. D. W. Jenkins, of Sauk Centre, spoke of the destitution of all the country west of him; there being no one to occupy the field but himself and Brother Chauncey Hall, both old men.

Rev. John Mattocks, of the First Presbyterian Church, St. Paul, reported ten accessions on profession of faith during the year, about half of whom came from the Sunday School and Bible Class.

Rev. J. Q. Hall spoke of a new church in Taylor's Falls, and a good degree of interest in the Church and Sunday School. He also represented the Church in St. Croix Falls, Wisconsin.

Rev. Edward B. Wright, of Stillwater, gave an interesting account of a good work done during the year, especially during last winter. He reported fourteen added to the church on profession of faith, and six by letter.

Rev. Mr. Boutwell also spoke of the interest among the lumbermen in Stillwater, and asked that a man should be appointed to labor in the lumber camps the coming winter.

H. J. Horn, of the House of Hope, St. Paul, reported thirty-four accessions during the year, mostly from the Sunday School. A new church was about to be built.

Rev. Thomas Campbell, of Shakopee, spoke of good progress in his church, and 23 accessions.

Rev. A. H. Carrier, of Minneapolis, reported 40 accessions by letter and 10 on profession. A good degree of interest was manifested in the church.

On motion the order was suspended, to hear the report of the Permanent Committee on Home Missions. Rev. J. Mattock presented a verbal report, with the understanding that a more full report be presented.

The Committee on the Minutes of the Presbytery of Minnesota reported the minutes, which were accepted:

#### WRITTEN REPORTS.

On motion, the following resolution was adopted:

*Resolved*, That the permanent committees of the several Presbyteries of the Synod be instructed to prepare and present to the permanent committee of the Synod, on the first day of the annual meeting, written reports of the various matters in connection with their various works.

The morning session was concluded with prayer.

#### AFTERNOON.

The Synod met and opened with prayer.

#### RECOGNITION OF GOD.

The following resolution was offered in response to the remarks of Mr. Wallace, and adopted:

*Resolved*, That the members of the Synod, while opposed to anything like a union of Church and State, because all such unions are detrimental to the cause of true Christianity, cordially approve of the object represented by Brother Wallace, and desire, and as we have opportunity will labor to have the God of the Bible and our Lord Jesus Christ acknowledged in the Constitution of our country.

#### HISTORY OF DAKOTA MISSION.

At the request of Rev. S. R. Riggs, a committee was appointed to examine manuscript proposed by him upon the "History of the Dacotah Mission," with a view to recommending its publication. The following were appointed as the committee: Revs. R. McQuiston, M. N. Adams and T. Marshall.

The report of the finance committee was offered and accepted.

#### SABBATH SCHOOLS.

Mr. Geo. W. Prescott, State Superintendent of the Minnesota Sunday School Association was introduced and made a few remarks. On motion a committee was appointed to prepare a minute expressing sympathy and willingness to co-operate in this important work. Committee: Rev. S. J. Mattocks and L. Marshall.

Rev. R. B. Abbott, Principal of the St. Paul Female Seminary, being granted permission, briefly presented the claims of the institution.

The order of reports from the churches was then resumed.

#### INDIAN MISSIONARIES.

An interesting feature in the reports from churches was the presence of some Indian preachers from the frontier; one of whom addressed the synod, Mr. Williams, missionary to the Indians, acting as an interpreter.

#### EVENING UNION MEETING.

A union meeting for popular remarks on practical subjects having been arranged for the evening, to be conducted by six speakers, this synod appointed as their three speakers, Revs. Riggs and Ray and Mr. H. J. Horn.

#### EXERCISES ON SUNDAY.

The following was announced as the programme of Sunday's exercises:

Prayer meeting at 9 A. M., to be continued one hour.

Public services at 10½ A. M., the Moderator, Rev. Thos. Marshall, to preach.



Sunday School Concert at 2 P. M., conducted by Revs. Kichle, McQuiston, Marshall and Wells.

At 3 P. M., Union Communion services of both Synods, at Westminster Church, the programme of which was published in the report of Friday's proceedings.

#### SUNDAY EVENING,

a popular meeting—the exercises consisting of addresses, together with singing and prayer. The following is the order of the exercises:

Reading the narrative on the State of Religion, by Rev. Edward B. Wright.

A ten minutes address on the Bible Cause, by Rev. Mr. Adams.

Address on the Publication Cause and education for the ministry, by Rev. Dr. Dulles, of Philadelphia.

The following are their last day's proceedings, preceded by a brief report furnished of the Sunday's exercises of the

#### Synod of Minnesota, (N. S.)

##### SUNDAY'S SERVICE.

At 9 A. M. a prayer meeting of much interest was held; Rev. Mr. Ray in the chair.

At 10½ A. M. Rev. T. Marshall, the Moderator, preached an exceedingly interesting, eloquent and spirited discourse on Proverbs xi., 30. "He that winneth souls is wise."

At 2 P. M. a Sunday School concert, held in the Church, was addressed by the Rev. Messrs. Kiehle and McQueston.

##### INDIAN ADDRESS.

After these addresses, Rev. Artemas Ehnamani, a native Dakota minister, pastor of a Dakota church, which is the largest in the Synod, spoke in his own language to the school, his remarks being translated by Rev. Mr. Riggs.

##### INDIAN SINGING.

A specimen of singing was also given in the Dakota dialect.

Rev. T. Marshall then interested the audience by a blackboard exercise of a very lucid and telling character.

##### UNION COMMUNION EXERCISES.

At 3 P. M. the Synod, according to appointment, proceeded to the Westminster Presbyterian Church, and united with the Synod of St. Paul in a communion service, the two Moderators presiding. The address at the table was made on behalf of the Synod of St. Paul by Rev. Dr. Spear; on behalf of the Synod of Minnesota, by Rev. Dr. Ellinwood.

Sabbath evening, at half-past seven, Rev. John Mattocks presiding, addresses were made by Rev. Mr. Adams on the Bible cause; Rev. John John Dulles on the Publication cause and Education for the Ministry; Rev. T. Williamson on Foreign Missions; Rev. Dr. Ellinwood on Church Extension. The narrative of the State of Religion in the Synod was also given by Rev. E. B. Wright.

#### MONDAY MORNING.

Synod of Minnesota (New School) met in the First Presbyterian church, according to adjournment, at 8½ o'clock, and spent the first hour in devotional exercises.

##### THE STATE OF RELIGION.

Rev. E. B. Wright, of Stillwater, chairman of the Standing Committee on the "Narrative on the State of Religion," presented a report, which was adopted.

##### MR. WRIGHT'S REPORT,

is of a very interesting character, and shows an encouraging growth of the church and its auxiliaries. We abstract from it the following important items:

Nine new churches have been organized during the year, including three new Indian churches. Those within the State are located at Leroy, Cleveland, Beaver Falls, Winnebago Agency, Kiniska and Minnereka.

About six church edifices are being erected, and a much larger number of congregations are preparing to build.

There are about 2,087 members in our churches, being an increase of about 510 during the year. This is a large increase over the past year.

The churches receiving twenty accessions each or upward are as follows: Minneapolis First Presbyterian, 42; House of Hope, St. Paul, 34; Shakopee, 27; Cleveland (new church) 26; Red Wing, 25; Stillwater, 22; Mankato, 21; Hastings, 20.

About a dozen new Sabbath Schools are reported, exclusive of Indian churches, with an increase of over 500 pupils since last year.

The report contains many interesting facts and suggestions, one being in regard to the need of more systematic effort in many of the churches, for contributing to benevolent objects, and another to the great need of more men in the various fields of religious work.

Grateful acknowledgments are made to the granting of an efficient colporteur, Rev.



Ransom Wait, to the field, and the faithful labors of M. N. Adams, Bible Agent.

The report also contains many interesting facts in regard to the Indian Mission and exceedingly satisfactory progress, especially among the Dakotas, and closes with an appeal for continued zeal in well doing, and to remember the Master's saying: "Lo, I am with you always, even to the end of the world."

#### THE PROPOSED UNION.

The standing committee on the minutes of the General Assembly presented the following resolution:

*Resolved*, That the members of the Synod of Minnesota while cordially accepting of the terms of a union between the two grand branches of the Presbyterian Church, proposed by the joint committee of thirty, and referred to our Presbyteries by the recent General Assemblies of our church at Harrisburg, nevertheless much prefer the basis proposed to us by the late General Assembly of the other branch of the church recently in session at Albany, as being more simple, intelligible and so less liable to tend to any dissension hereafter.

Report accepted and the committee discharged.

On motion the report of the permanent committee on Home Missions was taken up and referred to the standing committee on Home Missions.

Rev. A. G. Ruliffson, District Secretary of Home Missions, and chairman of the standing committee of Synod on Home Missions, then made his verbal report, which was adopted.

The report of the standing committee on Foreign Missions, Rev. S. R. Riggs chairman, was then presented and adopted.

#### SUPPLY OF DESTITUTE FIELDS.

The following resolution was adopted:

*Resolved*, That the Synod recommend to the churches within our bounds that they release their pastors one Sabbath or more during the coming year, to aid in the supply of destitute fields.

#### SOCIAL GATHERING.

An invitation to the Synod to meet in a social gathering at the house of Elder Childs of Minneapolis, in the evening, was accepted.

The committee on the minutes of Mankato Presbytery reported the minutes examined and approved. Report adopted.

The morning session closed with prayer.

#### AFTERNOON.

Synod met at 2 P. M., and opened with prayer.

The Committee on the Minutes of the Presbytery of Winona reported the minutes examined and approved. Report adopted.

#### HISTORY OF DAKOTA MISSION.

The committee appointed to examine the manuscripts prepared by the committee on the "History of the Dakota Mission," made the following report:

To the Synod of Minnesota:

We, a committee on the History of the Dakota Mission, beg leave to report that we have had laid before us the MSS. of a work entitled "The Gospel Among the Dakotas," prepared by Rev. S. R. Riggs, on the suggestion of the Synod of Minnesota, at its annual session held at Mankato in September, 1867.

After a careful examination of the MSS. we hereby cordially recommend it to the Synod as a work full of interesting and instructive narrative, facts and incidents of general interest; as eminently fitted to illustrate the power of the Gospel among the Indians, and as well calculated to subserve the interests of history, a wide-felt want of the public generally and the cause of our Master's kingdom.

(Signed) ROCKWOOD MCQUISTON,  
M. N. ADAMS,  
LYMAN MARSHALL,

Committee.

MINNEAPOLIS, Minn., Sept. 28, 1868.

The report was adopted.

#### ST. CROIX LUMBERMEN.

On motion the following resolution was adopted.

*Resolved*, that the Synod accept Rev. E. B. Wright's proposition to spend a few

weeks in missionary labor among the lumbermen of the St. Croix Valley, next winter, and that volunteers be called for from the Synod to fill his pulpit for the time of his labor among that class of our population.

The following volunteered to aid in supply of Mr. Wright's pulpit: Revs. McQuiston, Ruliffson, (Carrier alternate,) Wells, and Mattocks.

#### CHURCH ERECTION.

The following resolution was adopted:

*Resolved*, That the Synod of Minnesota recommend to the churches connected with our body Rev. G. C. Folsom, recently appointed District Secretary of the Church Erection Committee located at Chicago.

#### EDUCATION.

The following resolution was offered:

*Resolved*, That a Committee on Education be appointed to examine into the state of Education within our bounds, especially into the relation of the Baldwin Institute to this synod, to receive such information, and recommend such action as may be in their judgment in the interest of the church.

The resolution was adopted, and the following committee was appointed; Revs. L. Marshall, E. B. Wright, and J. L. Howell.

#### STATE S. S. AGENT.

The committee appointed to prepare a minute endorsing the work of Mr. George W. Prescott, made the following report



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which was adopted:

*Whereas*, Considering the Sabbath Schools as a most important and chief agency in bringing our children and youth to a knowledge of God's word and to Christ, and esteeming it the true handmaid of the church,

*Resolved*, That we heartily endorse the appointment by the State Sunday School Association of Brother Geo. W. Prescott to the Sunday School work, as General Agent within our bounds, and that we will cordially welcome him to our respective fields, and that we will co-operate with him and bid him God speed in all his endeavors to promote the Sunday School cause, in the interests of the kingdom of our Lord and Savior Jesus Christ, in the State.

#### HALF FARE.

Members of the Synod were notified that certificates were ready, which would enable those who had paid full fare on railroads, &c., on coming to the Synod, to return to their homes free.

The Synod then adjourned to 7. P. M.

#### RECREATION.

It being now about the middle of the afternoon, the remainder of the day was spent by the members of the Synod in recreation, some visiting the lumber mills and Falls of St. Anthony, and others improving the pleasant afternoon by driving to the Falls of Minnehaha.

#### LADIES' MEETING.

In response to the invitation of Rev. Mr. Rulifson, the ladies of the families of those present held a meeting from 4 to 5 P. M., at his house.

The elders present were also invited to meet and take tea at his house.

#### EVENING MEETING.

The Synod met at 7 o'clock and transacted some little items of business that still remained, and then adjourned.

At 7½ o'clock a popular meeting was held continuing nearly an hour, consisting of pleasing addresses, &c.

#### EVENING SOCIABLE.

The members of the Synod then, in response to the invitation sent during the day, proceeded to the residence of Mr. Childs, where a very pleasant evening was passed in social enjoyment.

#### Synod of St. Paul, (O. S.)

##### OPENING EXERCISES.

The Synod of St. Paul (old school Presbyterians) met according to regular appointment in the Andrews Presbyterian church of St. Anthony, in the evening of Thursday, Sept. 24th, and adjourned to the Westminster church of Minneapolis, at which place

the usual opening services were introduced with prayer.

After singing the 202d Hymn,—

"God moves in a mysterious way  
His wonders to perform," &c.

prayer was offered by Rev. J. G. Riheldaffer of St. Paul.

##### OPENING SERMON.

The retiring moderator, Rev. A. H. Kerr, preached from Isaiah 45: 15. "Verily thou art a God that hidest thyself."

The sermon presented the dealings of God with men as mysteries, many of which man cannot comprehend, but still all are assuredly for the best, inasmuch as they are the dealings of Him who "doeth all things well."

##### SYNOD OPENED.

After the close of the service, the Synod was called to order and opened by prayer by the Moderator, Rev. A. H. Kerr.

Roll was called and the Synod proceeded to the

##### ELECTION OF OFFICERS.

Rev. John Frothingham was elected as Moderator of the present session. Brothers Gage and Ainsley as temporary clerks.

##### CORRESPONDING MEMBERS.

Rev. Dr. Speer, Secretary of the Board of Education, and Rev. Dr. Schenck, Secretary of the Board of Publication, being present, were invited to sit as corresponding members.

During the session several ministers of other branches of the church were reported as present and invited to sit as corresponding members.

After some items of business were transacted, the Synod adjourned to meet at 9 o'clock Friday morning.

##### FRIDAY, 9 A. M.

Synod met and spent the first half hour in devotional exercises.

The minutes of the last meeting were read and approved.

##### GREETING TO NEW SCHOOL SYNOD.

On motion, a committee of three was appointed, consisting of Rev. Dr. Brown, Rev. D. C. Lyon, and Judge Baldwin of Lake City, to bear the salutations of this Synod to the Synod of Minnesota (the other branch) in session in the city.

Rev. Dr. Brown announced the presence of a committee of Salutation from the Sister Synod, and introduced to the Synod Rev. Jno. Mattocks, Rev. Mr. Howell, and Elder Marvin.



REMARKS BY MR. MATTOCKS.

Rev. Mr. Mattocks delivered a short but very earnest address expressing the feeling of a spiritual unity between the two Presbyterian bodies notwithstanding the organic union of those bodies has not been consummated.

REPLY OF THE MODERATOR.

To this the Moderator responded, expressing a like feeling with that of Brother Mattocks.

TRANSFER OF WINONA CHURCH.

A petition was afterwards presented by the Rev. McNulty, requesting the removal of the Presbyterian Church of Winona from the Presbytery of Chippewa to the Presbytery of Southern Minnesota.

This was referred to a committee on Bills and Overtures.

DISTRICT SECRETARY LYON.

A paper was presented by Rev. S. Jackson, from the Presbytery of Southern Minnesota, asking the Synod to endorse the act of that Presbytery, requesting the continuance of the services of Rev. D. C. Lyon as District Secretary of the Board of Domestic Missions.

Brethren of the other Presbyteries reporting a similar action in the Presbyteries of St. Paul and Chippewa, this paper was referred to a committee of three, consisting of Rev. J. G. Riheldaffer, Rev. Sheldon Jackson and Rev. J. I. Smith.

ORDER FOR AFTERNOON.

On motion, the report of the committee on church extension was made the first thing in order for the afternoon.

NEXT MEETING AT AUSTIN.

On motion of Bro. Mahew, the place of the next meeting was fixed at Austin.

On motion, the Synod took a recess till 2 o'clock P. M.

STANDING COMMITTEES.

The committees appointed for the session of 1868 are as follows:

Bills and Overtures—J. C. Caldwell, S. Jackson, H. L. Mitchell, J. Irvine Smith.

Judicial—D. C. Lyon, H. A. Mayhew, J. J. Jones.

Narration—F. T. Brown, R. H. Cunningham, Jno. Foot.

Minutes of Assembly—W. T. Hendren, J. B. Vawter, R. G. Jones.

Devotion—R. F. Sample, L. H. Williams, J. Faries.

System of Benevolence—J. I. Smith, B. Baldwin, Jno. M. Beach.

Sessional Records — Chippewa: L. H. Hunter, A. J. Stead. St. Paul: J. McNulty, J. A. Amim. Southern Minnesota: J. G. Riheldaffer, D. B. Jackson.

Financial—A. H. Kerr, A. L. Thompson and F. W. Andrews.

LEAVE OF ABSENCE AND TARDINESS.

J. McNulty, J. C. Cochran and F. W. Andrews.

AFTERNOON SESSION.

The afternoon session was opened with prayer, after which the order for the afternoon was taken up.

SECRETARY LYON CONTINUED.

The committee to whom was referred the resolution endorsing District Secretary Lyon, and continuing him, reported in favor of so doing. Their report was adopted.

THE WINONA CHURCH.

The question of the transfer of the Presbyterian church at Winona to a different Presbytery, as stated in the forenoon report, came up and was discussed rather earnestly and at some length. The ballot being taken on the motion to set off the church, it was lost by a vote of sixteen nays to thirteen ayes, seven being excused from voting.

UNION SERVICES SUNDAY.

The committee of conference with the New School Synod, reported the results of the conference and the arrangement for religious services on Sunday, as reported in the proceedings of the other body.

UNION SERVICES THIS EVENING.

The Committee on Devotional Exercises reported that they had made arrangements for a union meeting on Saturday evening at the New School Presbyterian Church, at which time interesting remarks on various practical questions would be made by three gentlemen from each Synod.

EVENING EXERCISES.

In the evening a large audience assembled to listen to interesting addresses by Rev. Dr. W. Speer, Secretary of the Board of Education, and Rev. Dr. W. C. Schenck, Corresponding Secretary of the Board of Education, in behalf of the interests of the American Boards.

9 O'CLOCK, A. M.

Synod met at 9 o'clock and spent the usual half hour in devotional exercises, which by reason of their interest were prolonged to three-quarters of an hour.

During these exercises, the Rev. Dr. Spear, Sec. of the Board of Education, but



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formerly of this synod, referred in a very touching manner to some of the early scenes in the history of this synod, and was followed in a like strain by Rev. J. G. Riheldaffer, and Rev. D. C. Lyon.

The synod then resumed its regular business. The minutes of the first evening were then read, corrected and approved.

Rev. D. C. Lyon asked leave to express grateful appreciation for the action of the synod in sustaining him in his missionary work.

#### DOMESTIC MISSIONS.

Rev. H. A. Mayhew, presented a paper commending to the Board of Domestic Missions the recent action of the Presbytery of Southern Minnesota, which is substantially recommending the Rev. Sheldon Jackson as a suitable person to aid the Board in presenting the claims of the Board before the church, and to aid in securing necessary funds for the carrying forward the operations of the board throughout the country.

This subject was discussed by Rev. D. C. Lyon, Dr. Spear, Rev. Mayhew, Rev. W. S. Wilson, Rev. Caldwell, Dr. Schenk, Rev. Ainslie, Rev. Riheldaffer, during most of the forenoon, and was then referred to the committee on Bills and Overtures.

#### HALF FARE.

It was announced that all the railroads and steamboats, had made provision to return members of the Synod free who had paid full fare in coming to Synod.

Recess was taken till 2 o'clock P. M.

#### AFTERNOON.

Synod resumed its session at 2 o'clock P. M.

Rev. C. Thayer presented the report of the committee appointed last night to present the views of Synod as to the importance of the work conducted by our several boards.

This report appeals

First—To the church for larger gifts.

Second—Calls to more earnest prayer to God for ability to do our whole duty.

Third—The appointment of first Sabbath in December to present their claims before the churches, and with the Elders to labor to bring up our churches to the full measure of duty with reference to the benevolent enterprises. This report was discussed by Revs. Caldwell, Schenk, Smith, Gen. Van Cleve and others, and adopted.

The committee to report on the paper presented this morning, with reference to the Board of Domestic Missions, reported against its adoption.

On motion the report was received.

On the motion for its adoption a discussion was maintained by Rev. Caldwell, who presented the report, and by Revs. Lyon, Kerr, Brown and Smith.

#### SUNDAY SCHOOLS.

The discussion was interrupted to hear the statement of G. W. Prescott, Superintendent of the State Sunday School Association.

Mr. Prescott asked for the co-operation of the Synod in the Sabbath School work, and on motion of Rev. Mr. Riheldaffer it was made the order of the day for Monday at 10 o'clock A. M., to consider the Sabbath School interests.

#### FEMALE SEMINARY.

On motion the Rev. H. B. Abbott was invited to represent the interests of the St. Paul Female Seminary.

Some very interesting statements were made in reference to the seminary, showing its advantages for promoting the education of young ladies. Numbers of the Synod also expressed their interest in the institution and commendation of it.

#### AMERICAN BIBLE SOCIETY.

Rev. Mr. Adams, the agent for the American Bible Society, was introduced, and made interesting statements touching this cause, and asking co-operation in connection with the local societies. Mr. Adams was heard with great interest. In view of them the Synod expressed its gratification at the success of the Bible work, and recommended the Bible Society as worthy of all confidence, sympathy and co-operation.

#### RECOGNITION OF JEHOVAH.

Rev. Mr. Thompson introduced a resolution expressing an earnest desire for the introduction of an amendment to the Constitution of the United States recognizing the Being of God, and the supremacy of Jesus Christ over the Governments of the earth, which was adopted.

#### ORDER FOR MONDAY.

The further consideration of the recommendation of the Judicial Committee touching the action of the Presbytery of Southern Minnesota was made the second order of the day for Monday morning.

#### WELSH CHURCH.

Rev. D. C. Lyon introduced a resolution to seek a correspondence with the Welsh Calvinistic Church, and to appoint some



one of our body to visit their body and express greetings. After discussion, the resolution was adopted.

#### UNION MEETING.

Rev. Mr. Sample reported for this evening that a union meeting of the two Synods in the N. S. Church, Rev. Frothingham to preside, and Revs. J. I. Smith, J. C. Caldwell and Gen. H. P. Van Cleve to take part.

#### SABBATH PREACHING.

The following appointments were made for preaching on the Sabbath:

##### ST. ANTHONY.

M. E. Church—morning, Rev. J. A. Annin; evening, Rev. J. C. Caldwell.

Andrews Presbyterian Church—morning, Rev. J. H. Carpenter; evening, Rev. J. S. Reid.

##### MINNEAPOLIS.

Westminster Church—morning, Rev. W. E. Schenck, D. D.; evening, Rev. William Speer, D. D.

First Congregational Church—morning, Rev. W. S. Wilson; evening, Rev. J. G. Patterson.

Centenary M. E. Church—morning, Rev. F. T. Brown, D. D.

Freewill Baptist Church—morning, Rev. Mr. Mahew.

##### ST. PAUL.

Central Church—Rev. J. M. McNulty, morning and evening.

Adjourned till Monday morning.

#### Synod of St. Paul (O. S.)

##### MONDAY MORNING.

The Synod of St. Paul (Old School Presbyterians of Minnesota) reassembled at Westminster Church, Minneapolis, at 9 A. M. Monday.

Synod spent the usual half hour in devotional exercises, which were interspersed by remarks of Revs. Caldwell, Farris, Pryse and others testifying to the faithfulness of God in answering prayer during the year past.

##### SABBATH SCHOOL SUPERINTENDENT.

The committee appointed on Saturday to prepare a paper expressive of the views of the Synod on the appointment of G. W. Prescott to the Superintendency of the Sabbath School work, reported by their chairman, Rev. J. G. Riheldaffer, recommending Bro. Prescott and the cause to our churches, which after discussion by Revs. Smith, Riheldaffer, Lyon, and Annin, was adopted.

#### DOMESTIC MISSIONS.

The second order of the day was then taken up, being the discussion of the interests of the Board of Domestic Missions. A paper was offered by Rev. Mr. Caldwell as a substitute for the one presented on Saturday by the committee on rules and overtures. The report of that committee was laid upon the table to admit the consideration of the substitute.

On motion, the whole subject was laid upon the table.

Rev. J. I. Smith presented the report of the committee on systematic benevolence, which was adopted without discussion.

The chairman of the committee on the minutes of the General Assembly reported that all matters they deemed important had been brought before the Synod in some other way, and so they had no report.

The report of the committee on finance was presented, and adopted, making the usual recommendations.

Rev. Mr. Riheldaffer introduced a motion to make the compensation of the Stated Clerk \$20 per year, instead of \$10, as at present. Carried.

##### EDUCATION.

The Moderator, as chairman of the standing committee on the Board of Education, Rev. J. I. Smith being called to the chair,

1, Recommends the board to the prayers of the church, particularly the last Thursday of February;

2, Commends it to the liberality of the churches;

3, Desires that the claims of the ministry be earnestly laid before every youth in the church;

4, That the report of the board be commended to the careful study of the elders and the churches. Report adopted.

The motion to lay the subject of domestic missions on the table, was reconsidered, and the paper of the Rev. Caldwell was then taken into consideration, which urged the board to appeal more earnestly to the church for funds to carry on its work, and recommending Rev. S. Jackson as a man suitable to aid them.

Still another substitute was offered by Rev. W. S. Wilson, which was unanimously adopted.

Synod took a recess until 2 P. M.

##### AFTERNOON.

Synod resumed its session, and was opened with devotional exercises.



On motion of Rev. Mr. Thompson the designation of Austin as the next place of meeting was reconsidered, and Winona was nominated and selected.

The free conversation on the state of religion in our bounds was passed over for this session, in view of the pressure for want of time.

## DOMESTIC MISSIONS.

Rev. D. C. Lyon presented the report of the Standing Committee on Domestic Missions, showing the progress of the year in the ministerial force in the addition of churches, and in the opening up of preaching stations; also in the amount contributed by our church for the maintenance of the Gospel at home, and for the general work. And recommend

1. A collection from each church of not less than \$1.00. *per member*

2. Increased care to relieve the board of unnecessary expense.

3. To seek the divine aid in bringing the giving and receiving portions of the church into closer sympathy. Adopted.

Rev. J. M. McNulty reported upon the minutes of the Presbytery of St. Paul, recommending approval, with exceptions designated. Approved.

Rev. J. I. Smith presented the Report of the Standing Committee on Disabled Ministers' Fund, which was accepted.

The Moderator then announced the standing committee for the ensuing year.

Gen. Van Cleve proposed to instruct the stated Clerk to send copies of all resolutions

to our churches which affect them, which after discussion by Gen. Van Cleve, and Rev. Messrs. Smith, Kerr and Hendreau, and Dr. Brown, the proposal was adopted.

The Committee on Devotional Exercises reported, recommending that this evening be devoted to conference unrestrained, with reference to the operations of our field, and to give increased efficiency to our work.

The Committee on Leave of Absence reported, and the report was approved. The Synod passed a resolution of thanks to the church and citizens for their hospitality, and to the railroad for facilities of travel.

After the reading of the minutes, and their correction, the Synod adjourned, with singing, prayer, and the Apostolic benediction.

## IN THE EVENING

the members of the Synod, and others, held a meeting for devotional purposes, &c., which was followed by a pleasant social meeting of those in attendance.

## SYNOD OF MINNESOTA.

*Dear Evangelist:* Dr. Ellinwood made a special request of me, at the recent meeting of this Synod, that I would write you a letter, giving some account of the state of religion within our bounds. I suppose *facts*, not *abstractions*, are what your readers most desire.

The Synod of Minnesota embraces the Presbyteries of Minnesota, Winona, Mankato, and Dacotah, the latter consisting wholly of missionaries and churches among the Sioux Indians. Our meeting this year was held at Minneapolis, a beautiful and growing city of ten or twelve thousand inhabitants, situated at the Falls of St. Anthony, on the west bank of the Mississippi River. The Synod of St. Paul (O. S.) also met at Minneapolis at the same time, and the Christian fellowship and fraternal intercourse of the two bodies was of the most cordial and friendly kind.

The opening sermon was by Rev. John Mattocks of St. Paul, the last Moderator; after which Rev. Thomas Marshall of Mankato was elected Moderator. Brother Marshall went from Union Seminary direct to Mankato, then a small town, and has builded up a large and prosperous church. We have not a single *D.D.* within the bounds of our Synod, and with the exception of a few gray-haired fathers (who still live and labor among us, rejoicing to see the work they began growing and prospering), the Synod consists of active, able young men; men who can preach in school-houses or in the street, with or without notes, men who can fulfil appointments miles away when the thermometer marks 40° below zero, or who can help haul stone and clapboard or shingle a church. I think a stranger would be impressed with the fact that our whole Synod is composed of men regardless of personal ease and comfort, but whose great desire is to lay the foundations for Christ in this great empire of the Northwest, solid and strong.

The first *business* of each day was a devotional meeting of great interest, where earnest prayers went up to God, that he would



visit with his Spirit and bless every church of the Synod. Committees to bear mutual greetings and good wishes between the two Synods were appointed, and two union meetings were held. At one of these Gen. Van Cleve of St. Anthony (and that word General means that he *fought* for his country during the war), an Old School elder, said that for fifteen or twenty years he resided where there was no O. S. church, and that he joined

and served as elder in two or three N. S. churches; he said he always told them he was O. S., and they said they were glad of it. Once he lost his "Confession of Faith," and went to his pastor for one, and he held it in his hand as he spoke. He said he found that it contained exactly the same answers to all the questions that his own lost one did, and that he failed to find any *heresy* in it, or in the N. S. churches to which he belonged, and for his part he never could understand what kept the two branches apart. Sometimes a few earnest humorous words of this kind from a practical working Christian serve to show the folly of separation more than all the arguments of the theologians.

A union communion service on the Sabbath, presided over by the two Moderators, was a time of special interest; Dr. Speer of the O. S. Board of Education, and Dr. Ellinwood of our Board of Church Erection, administering the elements. Although the Synod of St. Paul (O. S.) has hitherto been regarded as quite conservative on the subject of *union*, we believe that the time has now come when the two bodies in Minnesota are ready and waiting for it.

As usual the free conversation on the subject of religion constituted perhaps the most interesting feature of the sessions. The work is all the more interesting among us because we have it in all stages of progression, as far as *externals* are concerned; in cities the centres of culture and influence; in growing towns where has just been completed, with the help of the Board of Church Erection, a neat and substantial house of worship; in school-houses in the country, where presently there will be a prosperous town; and then across the borders of the State our missionaries are striving to bring

the very savages, yet living in the rudest way, to a knowledge of the true religion. The year just passed, the narrative shows, has been one of quiet work, with a reasonable degree everywhere of progress. Although the churches have not enjoyed what may technically be called "a revival," yet many have received quite large accessions to their membership. *Nine* new churches have been organized, located at Leroy, Cleveland, Beaver Falls, Winnebago Agency, Koniska, Minnereka, and three new Indian churches. About half a dozen church edifices are in process of erection, and many congregations are preparing to build soon. There are 2087 members in our forty churches, being an increase of about 510 during the year (301 on examination and 209 on certificate); this is a much larger increase than was reported last year. Eight churches have received an accession of twenty and upwards. There have been 345 baptisms of adults and infants during the year. About ten new Sabbath-schools are reported, though this is doubtless an underestimate. Two thousand eight hundred and sixty-seven are reported as being in our Sabbath-schools, an increase of over 500 during the year (there is no report from our Indian Sabbath-schools). The following is an extract from the "Narrative of Religion," concerning contributions:

It is believed many of the churches are gradually and slowly learning the hard lesson of giving according to their ability, yet the number of *ghostly* blanks opposite the names of many churches in the Minutes of the General Assembly is much to be lamented. It is forced upon the minds of your Committee that the ministry of this Synod have not done their whole duty in asking for the contributions of their congregation. It is perhaps one of the hardest tasks of a minister's life to ask for money for the various causes pressed upon us, but all timidity in begging for Christ should vanish. A minister must be a professional beggar for the cause of Christ. Let us learn to beg as Paul did, who followed up his argument on the glorious doctrine of the Resurrection by immediately calling attention to the collection. Even if the amount given be small, it will look like business and progress to have every blank filled, and will encourage others to emulation. Your Committee would also call attention to the importance of giving *first*



and most to those causes recommended by the General Assembly. Much of the money contributed by our branch of the Church goes unfortunately into extraneous channels. We love our own dear Church, and we believe its affairs are administered with such economy and discretion that the means we have to spare will *best* contribute to the upbuilding of Christ's cause, the great end in view, by giving for the measures it places before us.

Many features of encouragement were noted in the "Narrative," especially the practical methods adopted to carry on the work; young peoples meetings and societies, ladies' associations, the visitations by the eldership, the election of deacons, temperance societies, the preaching in school-houses and on the street, &c. These signs are very encouraging; for that pastor who has any materials with which to work, and who is endeavoring to carry all the heavy burden alone, is not only wickedly ruining his own health, strength, and spirits, but is actually blocking the wheels of the chariot of the Lord. A minister's duty is to give every soldier his position, to make others fight also while he *leads* the Lord's hosts on to victory. The death of brother Charles S. Le Duc was a sad loss to our Synod. His was the only death among our ministry during the year.

The Synod was much pleased that our Board of Publication has seen fit to grant a colporteur to labor among us and distribute the publications of the Church, and recommended Rev. Ransom Wait to the cordial coöperation of the brethren in this new enterprise. The presence of Rev. John W. Dulles as Secretary of Publication, gave an increased interest in this branch of usefulness, for Brother Dulles cannot fail to stir up the churches and ministers wherever he goes. The Synod noticed the faithful labors of Rev. M. N. Adams, Bible agent for the State, and of Rev. A. G. Ruliffson, our worthy District Secretary of Home Missions, who gave us many items of interest and encouragement, and called loudly for more men to supply the ever increasing needs of this field. Several important points need ministers at once,—men thoroughly imbued with the Home Missionary spirit, "*no other need*

*apply.*" The work among the Germans of the State is encouraging, and we much need men to preach, in their own tongue, to the Swedes and Norwegians, who are pouring into this State on the arrival of every steamer.

The report from our Dacotah churches is on the whole very encouraging. The Sioux Christians are evidently becoming more and more confirmed in their steadfastness in the faith, and their adherence to upright morals. By far the largest church in the Synod is a church of converted Siouxs,—a church numbering over 350 members. The tribes beyond, especially the Yanktons, are asking for the preached Word. May it not be that in the Providence of God, the wrongs the people have inflicted on the Indians, shall be atoned for by the Christian Church among us giving them the Gospel, and arresting by its precious influences the progress of decay and deterioration among these remaining tribes. Will not missionaries be the best commissioners to bring them to terms and stop these chronic Indian wars? Among the delegates to Synod was a full blooded Dacotah, Rev. Artemas Ehnadini, one of the pastors of the large Pilgrim church. He spoke most eloquently and fervently of the grace of God that had made him a Sioux warrior, now a preacher of Christ crucified. He could not speak English, and the missionaries interpreted for him. He greatly interested the Sabbath-school of the First Church at Minneapolis on the Sabbath by the speech he made the children. He told them that the birds taught their little ones what to do for a living, and the animals taught their young, and so his father told him he must "make a path toward the Chippewas," and so he became a warrior and went after Chippewa scalps; but four years ago the missionaries showed him a "better way," and now he had put all the practices of his fathers behind him. He afterwards told me privately (through an interpreter), that nineteen years ago he crossed the St. Croix with a band of Sioux warriors, and they took twelve Chippewa scalps and a boy prisoner, and came back to Stillwater and celebrated their victory with a war



dance, he himself having four scalps. It melted our eyes to tears and warmed our hearts to work when we reflected on the power of the Holy Spirit and the adaptation of Christ's religion to all men everywhere, a power that could change a Sioux warrior, shrieking in triumph over the scalps of his enemies, into a preacher of the Gospel, whose great desire is to bring his tribe to the feet of Jesus. The members of Synod determined to pray more earnestly for God's blessing on the labors of our faithful missionaries among the Indians. A history of the Dacotah mission, prepared by the missionaries at the suggestion of Synod, was approved and cordially recommended as a work full of interest, and I trust will soon be published.

The following is one of the many good resolutions passed by the Synod :

*Resolved*, That the Synod recommend to the churches within our bounds that they release their pastors one Sabbath or more during the coming year, to aid in the supply of destitute fields.

I am glad to say the arrangements were made for the supply of my pulpit, to enable me to spend a few weeks this Winter in missionary labor up in the pineries among the St. Croix lumbermen.

A committee was appointed to report next year concerning some educational institution in our State, to be under the control of Synod. During the session an Elders' meeting of great interest was held. On Sabbath evening our Secretaries, Dr. Ellinwood and Rev. Mr. Dulles, plead eloquently the causes of Church Erection and Publication. Dr. Ellinwood told us how his visit had impressed him with the importance of our field, not only lying on the line of the future North Pacific Railroad, but also that from and through this State civilization and Christianity were to be carried to the great fertile valleys of British America which lie north of us. The visit of Dr. Kendall last year, and of Dr. Ellinwood and Mr. Dulles this year, have done us much good, and we thank God we have some "*live Secretaries*," who are wide awake to the interests of Christ and Presbyterianism.

It would not be just to close without speaking of the earnest efforts of Rev. A. H. Carrier, pastor of the First church at Minneapolis, to make our visit a pleasant and profitable one, nor of the warm hospitalities of the members of his congregation, nor of the happy evening gathering at Elder Child's. The Synod adjourned to meet next year at Red Wing.

We came away refreshed and encouraged, feeling that in all the prayers and exhortations and encouraging reports, the voice of the Great Captain of our salvation had said more authoritatively and earnestly, "*Forward, and conquer Minnesota for Christ.*"

E. B. W.

Stillwater, Minnesota.

### SYNOD OF ST. PAUL—ACTION IN REGARD TO THE BOARDS.

The ministers and elders of this Synod have listened with profound interest to the exhibition of the work and wants of the several benevolent Boards and Committees of our church, made by our honored brethren, Dr. Speer, Secretary of the Board of Education, and Dr. Schenck, of the Board of Publication. We devoutly praise the Great Head of the church for these Boards—for these agencies so wisely adapted for calling forth the benefactions of our people, and using them in the several departments of the great aggressive work committed to us by Christ. We rejoice in the past usefulness of these Boards, and that our own little churches have manifested so much interest in them. But we stand appalled at the magnitude of the work opening up before these Boards, as compared with the means at their disposal. These open doors of usefulness, and fields white for the harvest; these calls for enlargement; this order for advance and attack, sounding from the great Captain of our salvation, co-existing with heavy indebtedness for work already done, and the pecuniary inability of our Boards to maintain even our present scale of operations—



these alarm us, and excite in us the earnest inquiry, "Lord, what wilt thou have us to do?"

What *can* we do?

1. Occupying as we do a most interesting and important missionary field; hearing so plainly our Leader's command to "Go forward," we cry for help to our brethren in the older and more wealthy portions of our church. Brethren, help! Help our Home Boards! Help our Foreign Board! Help our Freedmen's Committee! Our hearts are enlarged, and yearn for all men, that they may be saved through the gospel of Christ. We beseech our brethren, to whom God has lent wealth, to refund to his treasury, for he has need of it. We cry earnestly for the large gifts of the wealthy, and for the widows' mites, to replenish the Lord's treasury.

2. We resolve to pray more and more earnestly, that God will enable us, and all the members of our beloved church, to know and do our duty in these great matters.

3. We will devote the first Sabbath in December next to the earnest and prayerful consideration of our own duty in this aggressive work of the church. As ministers, we will prepare to instruct our people in regard to the workings of our Boards, their pressing wants at this time, and the duty of the church to give to this work her sympathies, her prayers, her money, and her sons; and as ministers and elders, we will labor with our people, individually, and from house to house, to bring them up to the full measure of their duty in this regard.

Done at Minneapolis, Minn., September 26th, 1868.

CHARLES THAYER,  
Stated Clerk.

#### THE PRESBYTERY OF ST. PAUL

has just closed its spring meeting at St. Cloud, nearly seventy miles north-west of the Falls of St. Anthony. St. Cloud is a pleasant town on the Mississippi, claiming a population of over three thousand, surrounded by a good agricultural region, near the present terminus of the St. Paul and Pacific Railroad, with the prospect of healthful growth, and very considerable importance. The Rev. E. V. Campbell is the pastor of our church in this place, a most excellent brother, an earnest pastor, and a successful preacher. He finds it necessary to teach a school, in order to supplement an insufficient salary. His people, who are warmly attached to him, may be doing all they can for his support, and the Board of Missions is perhaps unable to do more. It is greatly to be regretted that our minister at this important point is not so sustained, as to allow him to devote all his time and energies to the direct work of the gospel. The church building at St. Cloud is small, but pleasant. It would greatly encourage the little band of Christians who worship in it, if some of our wealthy and liberal brethren in the East would send them a church bell. They need it greatly, and should have it at once.

We received interesting reports from several of our missionaries labouring on the extreme Western boundary of our Presbytery. The way will soon be open to organize small churches at four or five points of prospective importance. One of these missionaries has laboured for six months without any support beyond small contributions from a few friends in the East. Yet he is happy in his work, and proposes to continue in it. A commission has been asked for him, and the Board will doubtless grant it. These missionaries on the frontier need Sabbath-school books, such papers as the *Sabbath-school Visitor* and *American Messenger*, Bibles, Testaments, and Hymn-books. They are now organizing Sabbath-schools without a supply of these necessary appliances. May God put it into the hearts of his more favoured people to aid them in their work. Any new and good second-hand books, sent to the Rev. D. C. Lyon, District Missionary at Rochester, Minnesota, or to the Rev. R. F. Sample, at Minneapolis, will be promptly forwarded to the



most destitute. A few such contributions have been most thankfully received. We earnestly ask attention to this suggestion. Great good might be accomplished, careworn missionaries encouraged, and youth saved, by means so simple and practicable.

Presbyterianism is gaining ground in this State. Churches dot the prairies, and humble sanctuaries lift their spires among the forests. Men of warm hearts, strong faith, and enduring patience, press to the forefront of advancing civilization, and in the midst of difficulties, discouragements, and opposition, plant the standard of the cross, and claim the soil for Jesus. But there is still much land to be possessed. We need more missionaries—need them *now*. If Christian people could behold the destitutions of the far West, and witness the persistent efforts of infidelity to destroy the souls of men, there would surely be a larger consecration of the Church's property to Christ, and more earnest endeavours to save the perishing.

The Central church, in St. Paul, and the Andrew church, in St. Anthony, (now vacant,) report special religious interest during the past year, and encouraging accessions on profession of faith. The Westminster church of Minneapolis is about to settle a pastor. A missionary church only two years ago, it now proposes to give a salary of two thousand dollars, and secure a parsonage at an early day, at the same time contributing liberally to all the Boards of our Church, and aiding feeble congregations along the frontier.

Allow me just here to refer to the

#### WINONA AND ST. PETER RAILROAD.

I wish to record, with a profound gratitude, in which all the Christian people of this State share, that neither passenger nor freight trains are run over this road on the Sabbath, and no kind of labour is required or permitted on the Lord's day. The result reveals the faithfulness of God, who rewards those who keep his Sabbaths. Under the present arrangement the receipts of the road have increased, the expenditures have been diminished, and general satisfaction is expressed even by irreligious people. During the past winter the snow-plough rested on the

Sabbath; and it is a fact worthy of mention, that whilst other roads in the Northwest were obstructed by snow-drifts for days together, trains ran regularly over the Winona and St. Peter railroad, with the exception of a single day, and on that day *one* train passed from one terminus to the other. General Sprague, the chief manager, and Mr. J. H. Stewart, the superintendent, are both religious men, and receive, as they deserve, the thanks of the Christian people of the State. The road referred to, is a link in the Chicago and North-western Railway, and along this route the East is pouring its tide of emigration over the opening regions of Southern and Western Minnesota.

#### PERSONAL.

The Rev. Isaiah Faries, late a member of the Presbytery of Albany, was received to the Presbytery of St. Paul, at its recent meeting. ITASCA.

For the North-Western Presbyterian.

#### RESBYTERY OF CHIPPEWA.

The Presbytery of Chippewa convened the First Presbyterian church of Wia, Minn., on Tuesday evening, July , and was opened with a sermon by James Frothingham, of Lansing, Iowa. xt—James v. 16.

The members of the Presbytery, with no exceptions, were present, and the following clergymen sat as corresponding members: Rev. Willis Lord, D.D., of the Presbytery of Chicago; Rev. John Moffat, of the Presbytery of Washington; Rev. S. H. Weller, of the Presbytery of Rock River; Rev. Sheldon Jackson, Rev. — Patterson, Rev. J. L. Gage, Rev. R. H. Cunningham, Rev. A. L. Thompson, of the Presbytery of Southern Minnesota, and Rev. Stuart Mitchell, District Secretary of Wisconsin.

Rev. J. H. Carpenter was chosen Moderator, and Rev. John Frothingham, temporary Clerk. On Wednesday evening Dr. Willis Lord, of the Northwestern Theological Seminary, delivered an interesting and instructive discourse from Rev. i0. 2—"The Seven Stars and the Seven Golden Candlesticks." The



organization of a church at Houston, Minn., of six members, was reported, and ordered to be enrolled among the churches of the Presbytery. John Frothingham and J. I. Smith, ministers; John Ireland, C. Merrill, John Barncastle, and Robert Wilson, ruling elders, were nominated as candidates to attend the next General Assembly. Rev. James Mair, from the Presbytery of Glengary, Canada, who by permission of Presbytery has been laboring for the past three months within its bounds at Neilsville, Clark county, Wis., after the usual examination, was received as a candidate for admission to membership of Presbytery.

The prayers of the flock, by whom the members of Presbytery were so hospitably entertained, who for the past year have been without an under-shepherd, have finally been graciously answered by the Good Shepherd of the sheep. Rev. Joseph M. McNulty, from the Presbytery of Hudson (N. S.), was received as a member of Presbytery, and a call from the church of Winona was put in his hands, and accepted by him, and on Thursday evening, July 30th, he was installed pastor of said church. Rev. Stuart Mitchell preached the sermon; the Moderator proposed the usual questions; Rev. Sheldon Jackson gave the charge to the pastor, and Rev. J. I. Smith the charge to the people. The attendance on this service was good, and the services solemn and impressive. Bro. McNulty enters on a very encouraging field of labor, with a fine building, a united people, in a beautiful, growing city, with the Spirit's promised presence. We trust that his labor will not be in vain in the Lord.

## MEETING OF THE CHIPPEWA PRESBYTERY.

*July* 1868  
The Proceedings of Thursday.

### MORNING SESSION.

The Presbytery met at 9 o'clock, and spent half an hour in devotional exercises.

The application of the German Church of Winona to the Board of Domestic Missions for \$250, was now read.

The resolution of yesterday, in regard to the German Church of Winona, was moved to be reconsidered, which was carried.

The following resolution was now offered and adopted:

*Resolved*, That we recommend the application of the Winona German Church to the Board of Domestic Missions to aid in supporting their minister, whoever it may be, and we promise that church the aid and countenance of the Presbytery in upholding the order and discipline of the Presbyterian church. At the same time we would recommend the Rev. Mr. Kolb not to accept the call made out for him, and to seek another field of labor.

Rev. W. T. Hendren now made a report as Commissioner to the General Assembly. The report was accepted and adopted.

The Rev. John Frothingham and Rev. J. I. Smith were nominated as Commissioners for the next General Assembly. It was moved that from these two be one candidate for principal to the next General Assembly.

It was moved that the Rev. Mr. Mitchell preach the installation sermon this evening in place of Rev. Willis Lord, D. D., absent. Carried.

On motion a committee of three was appointed to draft a resolution upon the question of re-union between the New and Old School churches. Carried. Rev. Messrs. Smith, McNulty and Wells were appointed as the committee.

The Committee on Organization of Houston and Rushford reported as follows:

That on the 14th of July they attended in persons of Rev. J. I. Smith and Rev. J. H. Carpenter at Houston, constituted a church of seven members, leaving the organization to be perfected by the choice of Ruling Elders under direction of its stated supply, Rev. R. H. Cunningham. The name of the organization is "Presbyterian Church of Houston."

That Rushford being in the bounds of the Southern Minnesota Presbytery, the same service was performed at Rushford by members of that Presbytery.

It was resolved that the report be accepted and Rushford be enrolled among the churches.

Elders John Ireland, C. Merrill, John Barncastle and Robt. Wilson, were nominated as candidates to attend the General Assembly next year.

On motion the appointment of Browns-



ville as the place of the next stated meeting was reconsidered.

Hokah, Houston county, was chosen as the place of the next Spring meeting.

The Rev. J. I. Smith, offered the following overture to the Presbytery in regard to baptized children, to be referred to the next meeting of the Presbytery:

*Overture.*—Are baptized persons, (non-communicants) who, coming with their parents into connection with a church, have passed beyond the age when they may be offered by their parents in baptism, to be enrolled and deemed to be under the care of that church into which they have removed?

On motion the Presbytery took a recess until 1½ o'clock, P. M.

#### AFTERNOON SESSION.

The Presbytery met at 1½ P. M., pursuant to adjournment. Minutes were read and approved.

The Committee on the question of re-union now reported as follows;

The Committee appointed to prepare a paper expressive of the judgment of this Presbytery in reference to the "Basis of Union," sent down as an overture from the last General Assembly, present the following:

1. *Resolved*, That in response to the overture on the basis as adopted by the Assembly, we return the answer, "Not approved." We do this not from any opposition to re-union, nor desire to delay its accomplishment, but in the belief that the same ends may be attained by different measures; accordingly

2. *Resolved*, That we testify to the Assembly our decided preference for an amendment of the first article of the basis, by striking from it all explanatory and qualifying terms following the requirement of the sincere adoption of the Holy Scriptures and Confession of Faith as the standards of the United Church, so that the article will then be:

1. The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice: the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rule of our policy.

We declare our choice of this amendment for these among other reasons:

1. Because the article, as overturned, is in some sense a change in terms, if no more, of the established formula of subscription as practiced in both branches of the church.

2. Because it is more complex than the article without such qualifications and more liable to misconstruction and engendering of questions and strife, which hinder real Unity.

3. Because, with the addition of the resolution of the General Assembly, known as the "Hall resolution," it makes the basis different from that adopted in the Assembly of the other branch, just as far as that resolution has any force.

2. The basis thus amended we think more likely to meet the general concurrence of both branches between whom reunion is now pending, and better calculated to win

engag

the agreement of other branches of the Presbyterian body, in hope of the common union of them all.

3. *Resolved*, That we approve the basis as thus amended, and authorize the General Assembly, if it appear that three-fourths of the Presbytery shall have concurred in the basis, as thus amended, to consummate re-union with the other branch, in the manner prescribed in the Report of the joint Committee, and without further delay or overture of proposal to the Presbytery.

4. *Resolved*, That in the judgment of this Presbytery the reunion of the Old and New School Churches, as well as the Calvinistic organizations of Presbyterian churches, would advance their efficiency and the glory of God, and should be an object of earnest prayer and zealous effort on the part of these churches severally and jointly.

[Signed,] J. IRWIN SMITH,  
JOS. M. McNULTY, } Com.  
J. G. WELLS.

Rev. S. H. Weller, of the Presbytery of Rock River, and Rev. Wm. McKinley, of the Methodist church, Winona, were invited to sit as corresponding members.

It was resolved that the Presbytery make application to the Board of Domestic Missions for aid in support of Rev. J. Mair one year, to the amount of \$300, from the 1st day of July, 1868.

the congregation for their kind hospitality was moved and carried.

It was resolved that brethren receiving

A vote of thanks to the families of commissions from the Board of Domestic Missions send word of the same to the Committee of the Presbytery upon that Board.

A motion to adjourn was then made and carried and the session closed its labors, by a prayer from the Rev. Mr. Mercer.

#### INSTALLATION OF REV. JOSEPH M. McNULTY.

Last evening the fine church edifice was well filled, to hear an able sermon preached and witness the installation of the Rev. Joseph M. McNulty as pastor of the Winona church. The services were brief, but of with a most beautiful and impressive character. The charge given by the Rev. Sheldon Jackson, to the new Pastor, is especially worthy of note. It was delivered by the reverend gentleman in the most appropriate and effective manner possible, and with it came that deep and earnest feeling from the heart of the speaker, so well calculated to impress the hearer, and its import could be well understood and easily retained in the mind notwithstanding the broad field it encompassed.

After the installation, the services of the evening closed with devotional exercises.

#### INSTALLATION OF THE REV. JOSEPH M. McNULTY.

—The Presbyterian church was filled by an attentive congregation on Thursday evening to witness the installation ceremonies of the Rev. Joseph M. McNulty. The meeting was opened by singing and prayer. Rev. Stewart Mitchell, of Kilbourn City, fol-



lowed with a sermon of exceeding interest which was listened to with marked attention by all present. The text was taken from Isaiah 32 chap. 2 verse.

The constitutional questions were propounded by the Rev. J. H. Carpenter, of La Crescent. The Rev. Sheldon Jackson, of Rochester, delivered the charge to the minister in a very clear and agreeable manner, at once pointed and appropriate. He was followed by the Rev. J. I. Smith, of La Crosse, who delivered the charge to the people in remarks comprehending the various relations and duties which devolved upon them.

After the meeting the members of the congregation gathered around the newly installed minister with warm welcomes and congratulations.

For the Presbyterian.

## PRESBYTERY OF SOUTHERN MINNESOTA. 1868

This Presbytery has just closed at Rochester an unusually full meeting. Eleven ministers and six elders were present.

The Rev. Silas Hazlett was elected Moderator, and the Rev. John L. Gage, Clerk.

The Rev. J. A. Annin, pastor elect of the church at Lake City, was received from the Presbytery of West Jersey.

The Rev. G. Ainslie and elder J. Hough, principal, and the Rev. J. L. Gage, alternate, were elected commissioners to the next General Assembly.

The Rev. D. C. Lyon, District Missionary, was appointed a committee to confer with the Rev. A. G. Ruliffson, District Missionary of the other branch, with reference to a joint convention of the Old and New-school Synods in this State, and if the way be open, issue a call for such convention. The Rev. D. C. Lyon, Rev. G. Ainslie, and elders Benjamin and C. B. Baldwin, were appointed delegates to the convention.

The following action was taken with reference to the Philadelphia Union Convention:

"Resolved, That the Presbytery of Southern Minnesota do most heartily

concur in the action of the late Convention held in Philadelphia, in regard to the union of all the orthodox Presbyterian bodies in the land."

The pastoral relation between the Rev. G. Ainslie and the church at Rochester was, at the joint request of the parties, dissolved. Mr. Ainslie was called to the pastorate of this church in the spring of 1862, but for the past three years the

connection has been merely a nominal one, he having given his time and labour largely to the adjacent country, leaving the pastoral work of the church mainly with his co-pastor, the Rev. Sheldon Jackson, who now remains sole pastor of the church. Your Eastern readers, many of whom became warmly interested in the success of this church, through the unwearied labours of Mr. Jackson to raise funds for the erection of the church building, will be glad to hear that the church is enjoying a good degree of prosperity.

Since the "Week of Prayer," your correspondent "Itasca," and several of the brethren of the Presbytery, have greatly assisted the pastor in holding extra meetings. From seven to eight hope that they have passed from death to life, and others are anxiously inquiring the way. Fifty-one have been added to the church during the past year. *Thirty copies of the Presbyterian* are taken in the bounds of this congregation.

The next meeting of Presbytery will be at Lake City, on the 25th of June.

S. C.

## PRESBYTERY OF SOUTHERN MINNESOTA.

This Presbytery, in session at Lake City, June 24th, *unanimously* approved the Basis of Union in the following language:

"The committee appointed to report on the Basis of Re-union as referred to the Presbyteries by the last Assembly, recommend the following action, viz:

"*Resolved*, That we recognize the hand of God in this great movement, and see in it a large blessing to the kingdom of the Redeemer; and we therefore heartily express our approval of the Basis of Union as reported by the joint committee of the two Assemblies, and sent down to the Presbyteries for their ratification by our Assembly."

For the Presbyterian.

## PRESBYTERY OF CHIPPEWA.

This Presbytery convened, pursuant to adjournment, in the First Presbyterian church of Winona, Minnesota, July 28th. Opened with a sermon by the Rev. James Frothingham, of Lansing, Iowa. There the following resolution was adopted:



*Resolved*, That, both on grounds of previous judgment and of now considerable observation and experience within our region, we certify our hearty commendation of the employment and service of District Secretaries of the Board of Missions, as now conducted; and we judge this arrangement adapted, economical, and successful, in forwarding the interests of Christ's kingdom within our charge.

It was directed that a transcript of this resolution be forwarded to the Board.

The installation of the Rev. J. M. McNulty took place on Thursday evening, the Moderator presiding and proposing the questions; the Rev. S. Mitchell preached the sermon; the Rev. S. Jackson delivered the charge to the pastor, and the Rev. J. Irwin Smith that to the people.

WALK, JOHN FROTHINGHAM, *Stated Clerk*.

#### Ecclesiastical.

Editors St. Paul Press.

The Presbytery of Southern Minnesota met in Owatonna for the purpose of installing Rev. W. S. Wilson pastor of the First Presbyterian Church of that city. Rev. Jos. McNulty, of Winona, preached the sermon; Rev. H. A. Mayhew, of Austin, delivered the charge to the church and congregation; Rev. J. A. Annin, of Lake City, charged the pastor, and Rev. D. C. Lyon, District Secretary, presided and proposed the constitutional questions.

The Presbytery then adjourned to Waseca to ordain Messrs. J. G. Patterson and Edward Savage. The examinations of these brethren were well sustained. The ordination services were interesting and well attended by the citizens. Rev. A. J. Steed preached a plain, pointed sermon from "Behold the Lamb of God." Rev. John L. Gage delivered the charge, and the moderator, Rev. S. Haflet, presided.

The citizens received the members of Presbytery most hospitably, and the meeting was one of the most pleasant ever held. Rev. J. G. Patterson continues at Waseca. His little church are engaged in building a house for worship, for which much credit is due to the place.

Rev. Edw. Savage returns to his field of labor in Jackson county. He is also engaged in building a house for wor-

ship.

The Presbyterian Church in Minneapolis, Rev. R. F. Samples, has kindly aided him with a contribution.

#### PRESBYTERY OF CHIPPEWA.

On Monday, 4th inst., this Presbytery closed a very pleasant meeting, held at Eau Claire, the largest attendance of members in its history.

The Rev. J. H. Carpenter was received from the Presbytery of Maumee, and the Rev. W. H. Lockwood from the Presbytery of Watertown, New-school.

The Rev. W. T. Hendren and ruling elder Merrill were chosen delegates to the General Assembly.

Reports from the sessions indicate general prosperity throughout its bounds, and steps were taken towards the organization of two new churches, the installation of two pastors, the occupation of an entirely new field, and the division of another, so as to promote efficiency in its work.

Beyond the routine of ordinary business, an overture to the General Assembly was adopted, to the same purpose as those adopted by several other Presbyteries, touching the Secretary of the Board of Domestic Missions. A resolution was taken, insisting upon the observance of our Directory in administration of baptism in public; another requiring of all the sessions written reports regarding the practice of infant baptism in the churches. The duties and responsibilities of ruling elders were made a subject for conference at the next meeting. After adjournment, a delightful re-union entertainment was given to the members of Presbytery by the congregation at the house of Mr. Marsh-ton.

Presbytery will hold its next meeting on the last Tuesday of July, in the Presbyterian church of Winona. The Rev. Joseph M. McNulty has notified the congregation there of his purpose to accept their call.

The Rev. J. H. Carpenter has accepted an invitation to the churches of La Crescent, Hokah, and Brownsville, in South-eastern Minnesota. This field is self-sustaining, and raises a comfortable support for its minister. Yet the



churches are comparatively small. At Brownsville, a fine growing town, twelve miles below La Crosse, we have a church of *eight* members, and a neat Gothic church edifice, free of debt. Hokah is on the Southern Minnesota Railway, ten miles from Brownsville, and five from La Crosse. At this point the machine shops of the company are located, and we have another pretty Gothic church edifice, free of debt, but no church organization as yet. It is hoped, however, that one will soon be effected at La Crescent, just across the river from La Crosse. Our church numbers about twenty members. When these churches give a comfortable support to a pastor, they may be considered as truly liberal.

On the 13th July, ministers S. Jackson, J. I. Smith, R. H. Cunningham, and J. H. Carpenter met at Rushford, Minnesota, and organized a church of seven members, in connection with the Presbytery of Southern Minnesota. On the next day, the same ministers organized, at Houston, Minnesota, a church of six members, in connection with the Presbytery of Chippewa. Mr. Carpenter had previously organized a church of ten members at Hokah. These places are all growing points on the Southern Minnesota Railroad. Rushford is the present terminus of the road; Houston is twelve miles east of Rushford, and Hokah is the first point east of Houston. We have churches, therefore, at all the stations on this line of road, and our brethren in Southern Minnesota are ready to plant their churches as the road is extended, and new towns spring up. Rev. R. H. Cunningham, formerly of Oweetonna, Minn., has taken charge of the Rushford and Houston churches.

#### BLUE EARTH CITY, MINN.—AN INSTALLATION.

MR. EDITOR:—I have just returned from a meeting of the Mankato Presbytery at Blue Earth City, one hundred and seventy-five miles west of the Mississippi River.

The object of the meeting was to

ordain and install as pastor, Mr. A. P. Bissek.

The Presbytery assembled on Friday, the 16th inst., and was opened with a very interesting sermon by the Moderator, Rev. S. Marshal, of St. Peters.

Saturday was devoted to an examination of the candidate which was sustained in a very creditable manner.

On Sabbath, after a sermon by the only pastor in the Presbytery, viz., Rev. T. Marshal, of Mankato, the Presbytery ordained and installed the candidate. The ordaining prayer was offered by the Rev. James Thomson; the charge to the candidate by the Rev. Samuel G. Lowry; charge to the people by the Moderator.

Blue Earth City is the county seat of Faribault county, and in the midst of a most beautiful prairie country. It is manifestly a live city with a live church. The Presbytery was cordially and most bountifully entertained.

Truly yours,

THEOP. LOWRY.

#### Dakota Indians.

In these times of merciless warfare between the wild Indians of the plains and our people, and when the possibility of civilizing and Christianizing Indians, notwithstanding the fact of thousands of them having actually adopted civilized habits and become consistent members of Christian churches, is denied by many who claim to be believers in the Gospel, it is cheering to receive such statements as Mr. Riggs's and Dr. Williamson's of the Dakota Mission, to the *Missionary Herald*. Noticing the ordination of a native pastor over the church at Long Hollow, and the formation of another church at Lac-qui-parle, he says:

The field is enlarging and the mission work increasing among those Indians. Dr. Williamson sends portions of the report of the Dakota Presbytery to the Synod of Minnesota, which is encouraging. There is increased regard for chastity, very little use of intoxi-



cating drinks among the Indians ministered to by the mission, a readiness to engage in agricultural labor, so general honesty that "we travel and lodge among them with less precaution and less apprehension than among the people in the States," and an increasing desire for education; while "God is blessing the labors of the native preachers, and making them instrumental in the conversion of many souls."

The Lac-qui-parle church is in Minnesota, the other four, recently formed, are "on the Reservation, in Dakota Territory." In a letter sent with the report, Dr. Williamson says: "You will see that there never was more encouragement to labor in making known the Gospel to the Dakotas than at present. I long to hear of men going to preach to the other poor outlawed wanderers of our western States and Territories. I believe it would be far more economical and effectual, as well as humane, than the present modes of restraining them, and as in times past, there would be more converts, in proportion to the money and labor expended, than in most other mission fields."

**GROWTH IN MINNEAPOLIS**—A correspondent of the *Christian Herald* writes from Minneapolis:—"Of all towns in Minnesota, the growth of this town has perhaps been the most rapid. This year has witnessed an increase of 25 per cent. in its population, which now exceeds 10,000. Carefully obtained building statistics show that in the year 1867, improvements, to the value of \$1,248,000, were made within the city limits. Its religious growth is equally encouraging. The people are emphatically a church-going people. All Orthodox churches are well represented. The Methodist society have nearly completed a handsome stone church, at a cost of \$35,000. The rapid growth of our branch (N. S.) of the Presbyterian Church has been, indeed, flattering. The Rev. Mr. Rutliffson is doing a good work in opening new fields for labor and in organizing churches and Sabbath schools. Two years ago the First Presbyterian church of this city was organized with 18 members and a house of worship built by the aid of the Church Erection Fund. This has recently become too straitened for the growing congregation; the building has been greatly enlarged; and its completion was celebrated, Dec. 16th, by its dedication anew to the service of the Master, and by the installation of the Rev. E. H. Carrier as pastor."

Nine new churches have been organized in the Synod of Minnesota during the last year, located at Leroy, Cleveland, Beaver Falls, Winnebago Agency, Koniska, Minnereka, and three new Indian churches. About half a dozen church edifices are in process of erection, and many congregations are preparing to build soon.

## LETTER FROM THE NORTH-WEST.

*Messrs. Editors*—Some additional intelligence from the churches of this region may be acceptable to your readers. Your correspondent "F. T. B." has written concerning St. Paul. He is too well known to the Church to require an introduction. His ministry in the Central church of our largest city and State capital promises to be remarkably popular and useful. Much has already been accomplished through his labours, and his people are greatly encouraged.

The Westminster church of Minneapolis has become vacant by the resignation of the pastor, the Rev. R. A. Condit. Considerations of health, and a desire to carry out long cherished plans, which he hopes will accrue to the advantage of Christ's cause and his own good, were assigned as the reasons for Mr. Condit's resignation. The church, by a unanimous vote, declined to unite in his request for a dissolution of the pastoral relation; but subsequently, through their commissioners to Presbytery, yielded to his wishes, with many expressions of affection and kind wishes for his future usefulness. Mr. Condit proposes to go to Syria. This brother's ministry in Minneapolis has been greatly blessed. He found the Church weak; he leaves it strong. Four years ago, receiving aid from the Board of Domestic Missions, it is now a self-sustaining church, and the largest in Minnesota. Dignified in bearing; courteous in manner; prudent in social intercourse; faithful as a pastor; highly acceptable as a preacher, brother Condit secured the affections of the aged and the young, and will be held in pleasant remembrance by the people among whom he spent the first years of his ministry. Many prayers will follow him to that far land, around which so many sacred associations gather.

Our church in St. Anthony, owing to certain adverse providences, is in a somewhat depressed condition. But afflictions have been sanctified to the little flock. A more promising nucleus for a church; a better eldership and a nobler people are not to be found in the State.



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It is earnestly hoped that the town will soon recover from its financial embarrassments, and that a bright future of growth and usefulness will shortly open out before the church. With a population of about five thousand; manufacturing facilities unsurpassed in the North-west; railroads, completed or under contract, diverging in almost every direction, and surrounded by a good agricultural region, the ultimate importance of St. Anthony is only a question of time.

The young brother of whom the Rev. Mr. Riheldaffer wrote, received his commission *after* the appeal in his behalf was published in the *Presbyterian*. The Board had distinctly stated, that owing to want of funds the commission could not be granted, and rather than abandon a promising field of labour, it was deemed advisable to resort to the expedient which was adopted.

The churches in the East have contributed, in the way of clothing, with unusual liberality to the necessities of our Domestic missionaries. The brother of whom "Calvin" wrote two months since, living on the Western frontier of civilization, enduring hardness as a good soldier of Christ Jesus, was promptly aided. Another missionary, one of our North-west, received a generous contribution.

Permit a single suggestion. Churches that contemplate preparing clothing for missionaries would do well to correspond with those they propose to aid, or with persons who can give the requisite information, lest some receive largely, to the neglect of others who are equally needy and worthy.

The Rev. J. Faries has recovered from recent sickness, and is now residing in Minneapolis; the Rev. G. W. Jackson, of Huntingdon, Pennsylvania, is at St. Anthony, gradually improving in health; the Rev. James Reed, late of Wooster, Ohio, much benefitted by a brief sojourn in our State, has returned to the East.

Ministers desiring to settle in this State, can obtain information concerning promising fields of labour by addressing the District Missionary, the Rev. D. C. Lyon, Rochester, Minnesota.

ITASCA.

## Who Will Help?

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Three small Presbyterian congregations, in as many villages, within the State of Minnesota, with yet young and very feeble churches, have for several years resolutely supported their minister, jointly, without any funds from the Board of Missions, or outside aid. Their effort is most commendable, and their liberality singular, considering the slender means of these people, and the fact that two of them have been building and completing their houses of worship. Their present pastor is one of the most laborious and acceptable of all our Western ministers. But one thing he lacks, which neither himself nor the congregations are able to supply—a horse, to enable him to reach his places of preaching without exhausting weariness, and to explore and visit destitute neighbourhoods and families. This is a pressing want, and a singularly deserving case. Aid is often solicited, because the needy are missionary labourers or churches. The special ground of this application is that the people nobly struggle, and prefer to sustain their minister themselves. But now, as it appears, this minister must have a horse, or break down with useless toils, or fail to reach his work, or leave the field. The attempt to provide a horse has been canvassed, but the people are actually pressed to afford the slender salary, and cannot undertake more.

Will not one or two, or ten, individuals accept it as a privilege to furnish only one hundred and twenty-five dollars to purchase this horse for the minister, (or for his successor in the charge, in case of change?) The only other recourse is to apply to the Board of Missions, and the people hope to be able to support their pastor still, if only this want is met. Shall the object fail? Such a special gift would be immeasurably preferable to leaving a people to become a tax on the Board who prefer to live without it.

Any donations sent to Rev. J. Irwin Smith, La Crosse, Wis., will be carefully applied to this object; and any who desire, can have names of places and persons by addressing him.

J. I. SMITH.



## A CARD OF THANKS.

*Messrs. Editors*—Permit me, through your columns, to return my sincere thanks to the kind friends of Christ, who responded so cheerfully to the appeal made in your issue of July 4th by our brother, the Rev. J. Irwin Smith, of La Crosse, Wisconsin, for a horse for a Minnesota missionary, and to yourselves for your interest in publishing the appeal, and receiving the donations.

It may interest the kind donors to know that *Charlie*, a young iron gray horse, has been purchased, and is already engaged in his part of the missionary work. My field of labour is in Houston county, La Crescent, Hokah, and Brownsville, eight miles apart respectively. At all of these points we have church buildings. At one of these places we organized a church during the past year. At all of these places the people have shown zeal, and have done nobly in supporting the means of grace according to their ability. Here Providence seemed to direct me a year ago, where God has, in unexpected ways, blessed me. During the past year I have cheerfully performed all the labour I could without a horse, but have felt it to be impossible to accomplish all desired. I am very thankful to the Lord, and to his stewards, for this unexpected gift; and my prayer is, that thereby I may be more efficient in my pleasant work, and that the words of Jesus may be verified to the donors, "It is more blessed to give than to receive."

J. H. CARPENTER.

La Crescent, Minn., Sept. 8, 1868.

## The Ladies' Work.

ROCHESTER, Minn., Jan. 30, 1868.

*Messrs. Editors*—The noble service rendered by the ladies of our Eastern churches, in clothing and warming our missionaries in this part of the Mission field, the present winter, demands from us a public acknowledgment. Permit me, therefore, through the columns of the *Presbyterian*, on behalf of these servants of the Lord on this frontier, to return to those "helpers in Christ," who have bestowed so much labour on us, our heartfelt thanks.

They have sent forth to his work, quickened and strengthened, many a servant of Christ, and lifted burdens from the heart of his wife, and spread an air of cheerfulness and comfort over homes, which otherwise would have been dreary and comfortless. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

When the provision now being made for the few remaining cases shall be completed, we will feel no immediate want which clothing can supply. Our great want now is, a replenished treasury at Philadelphia, to help feed our missionaries, and retain them on the ground already occupied, and call others in to the "help of the Lord." "The harvest truly is great," but the "labourers are few"—not for the want of self-denying men, ready to enter into the harvest, but the means to sustain them.

May the Lord open our eyes to see the magnitude, the pressing wants, and the encouragements of this great harvest.

D. C. LYON,

District Missionary for Minnesota.

## ACKNOWLEDGMENT.

*Messrs. Editors*—I wish to make an acknowledgment through your excellent paper, to "Friends" in the missionary meeting of the Synod of Philadelphia, held in Lancaster, Pa., October 23d.

At that meeting the Rev. Sheldon Jackson made an address on behalf of the Domestic Missionary cause, and appears to have stated the pressing wants of some on new fields, and yet without commissions from the Board. A collection of two hundred and fifty dollars was taken for a special case, at the suggestion of the Rev. E. H. Nevin. I wish to state to the donors of this sum that the money has reached its destination, and is doing good service on a new missionary field. It has been most gladly and thankfully received, and has been the means of lightening that burden of care incident to missionary life. I know not the names of all the contributors, but hope this acknowledgment will in some way fall into their hands, that they may know that their money has been thankfully received, and that they have conferred a great favour on

R. H. Cummins  
A DOMESTIC MISSIONARY



170 ROCHESTER, Minn., July, 1868.

Messrs. Editors—Will you please insert in the column of "Work of Our Church" the following letter received from a missionary, in response to some money sent him by Eastern Christians. It may serve to awaken the Church to the fact that the treasury of the Board of Domestic Missions is empty, and in consequence thereof the missionaries are suffering. S. J.

"My Dear Brother—Your favour came to hand yesterday, and was most gratefully received. Such was my necessity that it was not twenty minutes until it was negotiated in bank, and was, in part, expended for the necessities of the table.

"I cannot tell you how thankful I feel. It found me perplexed beyond measure, as I was trying to find for the third time some way of trying to provide food for my family, and when I went to the post office and found your remittance, it seemed like a rebuke for my want of faith. If it had come by the 'Raven line,' it would not have seemed more timely.

"I am thankful both to those friends who have contributed the money, and to you as their almoner. If they knew the anxiety sometimes felt by those in straitened case, and the relief they experience, they would better understand the grateful appreciation of their grace.

"Will you please convey my thanks to those friends to whom I am indebted for this help. And these thanks are all the more earnest in view of the prospect that the treasury of the Board of Domestic Missions is empty, and likely to fail, for some time to come, to meet not only my necessities, but that of many others, who no doubt are equally straitened. I do not understand just how our missionaries are going to survive the crisis. Their churches cannot support them, for many of them are in effect without churches yet. But the Lord will be our helper in this as in every emergency.

"YOURS IN THE GOSPEL."

REV. CO.

1868 ONWARD.

On the 28th June, Rev. D. B. Jackson and Rev. J. H. Hunter organized a church of six members at Kingston, Meeker county, Minnesota. Though this, in itself, is a small event, it indicates pro-

gress. Mr. Jackson entered upon his work at Kingston last winter under most discouraging circumstances. None were interested in *him* or *it*, and it was almost impossible to find even a stopping-place among the people. Now he has an organized church, and has secured the confidence and esteem of the people. The persons composing the new organization were originally Congregationalists and New-school Presbyterians, and, as there was not an Old-school person among them, the matter of church organization demanded cautious and delicate approaches. Mr. Jackson is greatly encouraged by the fact that one of the leading men of the community, heretofore sceptical and irreligious, has come out publicly on the side of Christ. Eighteen months ago there was not a single Presbyterian church west of the "Big Woods" in that section of Minnesota. Now there are *five*—Greenleaf, Forrest City, and Hutchinson, organized by Rev. Mr. Harding; and Kingston and Harrison, organized by Rev. D. B. Jackson.

Mr. J. A. McGowan, of the last graduating class at Princeton Seminary, has recently joined these brethren, and will occupy the field in Monongalia county, which Mr. Jackson has been holding. Mr. Jackson, now released from the care of this field, will give his undivided attention to Kingston and points in Meeker county—a field fully sufficient to occupy his hands and time.

Other labourers are still needed for that destitute and inviting section of Minnesota.

CALVIN.

#### FAITH AND WORKS.

On the 19th of October last, at Greenleaf, Minnesota, was opened the first term of the "Island Seminary," of which the Rev. W. C. Harding, one of our laborious missionaries, is Principal. Where is Greenleaf? In Western Minnesota, west of the "Big Woods," in a section which, two years ago, knew nothing of religious institutions, and which has been occupied within that time by our devoted missionaries, Harding, Jackson, and one or two others, the former being the pioneer. All things, all institutions of learning, have a history; but that of this institution so forcibly and so clearly illustrates what may be accomplished by



faithful and well directed labor, put forth in unwavering trust in God, rather than in dependence upon human agencies,

that we are constrained to give it some thing more than a passing notice.

In the fall of '66, or winter of '66 and '67, Mr. Harding went west from Minneapolis, passed through the "Big Woods," and unfurled the gospel banner on the unexplored field beyond, taking possession of it in the name of the great King of Zion. He had no money, no friends, no commission from any Board, and knew no one west of Indiana. Yet he had "faith in God," and he knew that here was work to be done for one who had promised, "*Lo, I am with you always.*" With his family, he passed his first winter in that high latitude in an unplastered room, with only one chair, with neither cook-stove nor carpet, and without table or bedstead, except of his own construction. From the actual, and not figurative, "loopholes of his retreat," the missionary surveyed the field. Its obvious wants were the Church and the School. It had neither. It now has both. A church was organized, which was, I believe, self-sustaining from the beginning; the field has been explored; other churches have been organized; other faithful laborers have been secured; church edifices have been erected, and a Seminary established for the thorough Christian education of young people of both sexes. And all this has been done in the face of the newness of the country, the poverty of the people, and a general skepticism as to the successful issue of any one of these enterprises.

Last fall, after building a dwelling for himself with his own hands, the missionary built, with his own hands again, and almost entirely unaided, a comfortable school-room, twenty-one by thirty feet, in which he taught a class last winter. During the past summer two additional buildings have been erected, and attached to the first; the three affording school and boarding accommodations for twenty-five young ladies. Young men are accommodated in a rented house near by, in which a family has been placed to do their cooking. The Institution is officered by the Principal, an assistant, and a Christian matron, whose sole business is to oversee

the housekeeping of the young ladies. A music teacher will soon be engaged; and pianos, those indicators of a refined civilization, will soon be common in that remote section.

The school is a *decided and complete success*. Its bearings upon the cause of Christ, and of our Church, in that section, are already manifest. All the students attend the Presbyterian Sabbath school; nearly all attend the Wednesday evening lecture and prayer-meeting; devotional exercises are a prominent feature of the Institution; and morning and evening worship is regularly maintained. To all these, many of the students, if not most of them, have been wholly unaccustomed at home. The missionary says:—"No part of my proper church and ministerial work has been, or is neglected. On the contrary, we have been greatly favored, and *my church members are all at work*. We italicise these last words, because we believe they explain the true reason of the success of missionary labor."

Mr. Harding adds:—"If you ask me whence came the means for these expensive improvements, I can only delightedly and reverently point you to Him, who is as faithful to hear and answer prayer as when he fed the children of Israel with bread from heaven."

Let me repeat what I said a few weeks since. Than ours in Minnesota, no church has a more faithful and devoted band of missionaries. Equally at least with those of Mr. Harding, the lives and labors of many of them would "point a moral, and adorn a tale," for the instruction of the Church of God. And I have written as I have, not to disparage those self-denying lives, and those faithful labors, nor to place one single missionary above his peers; but for other and better reasons, which your readers will not fail to understand and appreciate.

Pardon this letter.  
For the Presbyterian.

## DEDICATION OF THE CHURCH OF LA CROSSE, WIS.

*Messrs. Editors*—This church, having already been occupied for nearly a year, but just now finished, was dedicated to its holy use, with solemn services, on Sabbath, the 25th of October.



The Head of Zion has smiled upon this little church with manifest favour and encouragements from its outset. He began by calling numbers of his servants to plead with himself in constant prayers for it, and he has carried it onward by prompting and aiding the people, whom he has gathered to it, to labour and give towards it. The field was entered by our body in 1866, the organization of the church is but little more than two years old. Two years ago, the congregation had not a dollar. And this is now the second house of worship which God has enabled them to complete, and permitted them to dedicate to his praise, within that time. It was soon found that two buildings were necessary, and two congregations, to reach the limits of their population, and both have been secured at a cost of about as many thousands of dollars as they would have undertaken to raise hundreds before the effort. Their whole property has cost nearly \$10,000, which they have raised on the field, assisted by our Church Extension Fund, and a few personal friends outside, to a small amount, by consent or agency of Church Extension Executive Committee. The Boards of Domestic Missions and of Church Extension have both dealt liberally with this enterprise, and the fruit of that liberality is seen, as it was intended, in stirring up courage and liberality amongst themselves. And if God grant them grace to go on in faith, this instance will hereafter serve to vindicate the wisdom of that policy.

The cheering condition of this infant church, through God's exceeding goodness, is occasion of enlarged faith and abounding gratitude every where.

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**Dedication.**—The Presbyterian church at Austin, Minnesota, through the indefatigable labours of the Rev. H. A. Mayhew, dedicated their chapel, free of debt, on the 24th of May. Dedicatory sermon by the Rev. S. Jackson. The Rev. D. C. Lyon, District Missionary, and other ministers took a prominent part. The church at Owatonna, Minnesota, have called the Rev. William S. Wilson of Warsaw, Indiana.

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## NOTES FROM THE NORTH-WEST.

*Messrs. Editors*—By God's blessing upon it, our church enterprise in La Crosse, Wisconsin, moves forward prosperously. It seems to have received a fresh impetus from the dedication and occupation of the new and beautiful church edifice. The indefatigable pastor of the church, and his efficient co-workers, the elders, have issued a one-page circular, which is every week freely distributed on the streets, and in stores, hotels, shops, mills, stables, bar-rooms, lodging-houses, &c. This circular is more especially designed for the neglecters and neglected—the poor man, the stranger, and the person unaccustomed to enter a place of worship. These classes will be pretty sure to go, and fill the house, after reading this kind invitation, and the pleasant announcement made in the following extract, "*All our seats are free, and the choice of sittings waits for all alike, at every service.*" That is the true way to fill a church. Make it neat, pleasant, and inviting, and then do as the Romanists do—break down the system of caste inside.

To indicate the true spirit of Christian courtesy in which this successful enterprise has been conducted, let me give another short extract from this same circular:

"But we would have it understood, that among the things we do not wish, is to unsettle any who have already fixed habits of church attendance, or disturb the religious preferences of those whom we seek only to profit and assist. And if this invitation shall serve as a pleasant reminder, that you will be equally welcome in the sanctuaries of any of our brethren, and leads you thither, we shall be gratified, as this is the attainment of our end."

It has long been no light reproach to the thriving city of La Crosse, that the sound of a Protestant church bell was not heard in its limits. It could not be, for the bell was not there to be heard. That reproach is now wiped away, and now, from the steeple of an Old-school Presbyterian church—a denomination unknown in the city a few months ago—one of Meneeley's finest bells calls the people to worship God. This is the result of the untiring labours of the ladies of the con-



gregation. Verily, they have their reward.

Nor is this all. Our church building in *north* La Crosse—a thriving portion of the city where are found the railway depots, and machine shops, and the grain elevators—was re-opened on the first Sabbath of February, and was filled by an attentive and thankful congregation. The Lord's Supper was administered there on the following Sabbath, when several were added to the church. The bishop of La Crosse writes that he is again fully in the harness, and with three services each Sabbath and plenty of work during the week, he is as busy as he can be, and as happy as he ever expects to be in this world. 1st inst. 1868

MINNESOTA.—The church at Albert Lea, which was organized in 1859, and has since then received \$1500 aid from the A. H. M. S., believing itself unable to complete its new house, even with the aid of the \$5000, expected from the Union, and having received an offer of \$2500 from Rev. Dr. Paxton, of New York, to aid in building a Presbyterian church, has become O. S. Presbyterian. Rev. A. J. Pike, of Connecticut, had been invited to its pastoral care, and arrived to commence work the day after Dr. Paxton's visit. He remained long enough to see the Congregational *terra firma* majestically move out from under his feet, and now goes to Saux Centre, 150 miles further north.—*The Advance*. 1868

THE Owatonna *Journal* says that last week the Presbyterians of that place purchased a new cabinet organ for their church, worth \$250. The instrument is a Burdette organ, having five octaves, two sets of reeds, three stops, and has been pronounced by good musicians the best organ in town. This church, under the pastoral charge of Rev. R. H. Cunningham, is now in a prosperous condition. The congregation has rapidly increased in numbers during the past few months. Not only the Sabbath services but the weekly prayer meetings are more generally attended. The Sabbath school is also increasing in numbers, in strength and in interest, and has recently received a new library.

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ROCHESTER, Feb. 15, 1868.

Editors St. Paul Press.

Can it be possible that we are going to have a "spell" of warm weather at last?

RELIGIOUS MEETINGS.—During the last several weeks there has been an increasing interest manifest in our Churches upon religious subjects—chiefly through the labors and zeal of Rev. SHELDON JACKSON of the Presbyterian Church. The interest, however, has extended to the other Churches. The daily prayer meetings will be continued. Jan 1868

For the last four weeks protracted meetings have been held in the Presbyterian church, with some degree of success. The interest manifested has been quite deep, and the meetings well attended. Rev. Mr Sample, from St. Anthony, has been preaching for them for the last ten days. Every one is very much delighted with him, and regret to have him leave. He returned home yesterday, and carries with him the kindest feelings and thanks of all who met him.

On Tuesday evening last, the members of the Young Men's Christian Association gave a social entertainment at Heaney's Hall, which was a complete success. The exercises consisted of a short address, essay, music and tableaux. The hall was crowded, and all express themselves highly pleased.

At a meeting of the Presbytery, during this week, Rev. George Ainslie tendered his resignation as associate pastor of the First Presbyterian Church, which was accepted. He will remain here—acting as missionary in this county.

Our Western mails have been very in-

During the present and last week a successful series of evening meetings have been held at the Presbyterian church, under the direction of Rev. SHELDON JACKSON, assisted by able ministers from various sections of the State. 1868 Jan

MINNESOTA.—The Minutes of the General Conference of Minnesota report 70 churches with 55 ministers, six of whom are pastors, and 39 acting pastors; total membership, 2,865; added during the year, 406; whole number in Sabbath-schools, 3,820; amount of benevolent contributions, \$3,004 16.

MINNESOTA RELIGIOUS ITEMS. ral es,



of THE Central Presbyterian Church, St. Paul, has all its pews taken, and is prospering in many ways. During the past eighteen months about ninety have united with the Church. The congregation are beginning to talk about a new church and parsonage.

The church at Dundas, Minn., of which Rev. J. M. Brack is pastor, has just completed a new and commodious building. — pastor—Rev. Alfred Morse having resigned.

THE dedication of the Presbyterian church at Waseca took place on Sunday, Dec. 20th. After the sermon \$170 were subscribed, being the debt resting on the church. The edifice will cost, furnished, about \$2,000.

On June 25th, the Rev. J. A. Annin was installed pastor of the congregation in Lake city, Minnesota, the Rev. Joseph McNulty preaching the sermon, the Rev. S. Hazlett presiding, the Rev. A. L. Thomson giving the charge to the pastor, and the Rev. Sheldon Jackson the charge to the people.

Red Wing, Minn.—The Rev. D. E. Wells, the pastor of our church at this place, sends us a copy of a Manuel just issued. It is a useful publication, and our churches would do well to publish such oftener than they.

This church, which was formed in has now a membership of 146. The ship is rotary, with terms of office fix-three years. The prospect is, that a edifice will be erected another year.

For the Post.

#### Pastoral Resignation.

At a meeting of the Presbyterian Church and Congregation of this City, held two weeks since Rev. Geo. Ainslie resigned his position as Co. pastor of the Church, which resignation was accepted, and resolutions complimentary to Mr. Ainslie were passed by the meeting. Mr. Ainslie if we are correctly informed, stated at this meeting that he came to this City as early as 1862, and took charge of the Church, but that for the past three years his relation to the Church, had been merely nominal, his labors being given to different points in the country.

The Rev. S. Jackson, whose untiring labors in the city have been so signally blessed, in bringing the Church up to its present state of efficiency, continues as Pastor.

I wish I could insert just here, for the special delectation of such of your readers as helped to build them, the well executed photograph, which I have just received, of the new church edifice and "manse" at Rochester, Minnesota. They make a fine picture. This church has been greatly prospered from its first organization. It cannot well avoid prospering so long as it takes *thirty* copies of the *Presbyterian*—and is not a large church either. During the year 1867 fifty-one members were added to its membership; and, although scarcely strong enough to spare members, it has already begun to send out colonies. Eight of the eleven members who recently formed the Eyota church, were from this organization. Here, as in hundreds of other cases, precious results followed the series of meetings commencing with the Week of Prayer. The membership of the church was greatly revived. Some ten or twelve were hopefully led to Christ, and others are anxiously inquiring what they must do to be saved.

VACATION.—The Presbyterian Church have given their pastor a vacation, extending through the month of October. The pulpit will be supplied by neighboring ministers. Mr. Jackson goes to represent the interests of Western missions before the large Eastern synods.

CHURCH IN EYOTA.—It has been determined to build a Presbyterian Church at Eyota next season. A committee has been appointed to procure funds and it is intended, among other means of revenue, to have a course of lectures at that village this winter for the purpose.

#### MINNESOTA CORRESPONDENCE.

The following communication was received some three weeks ago, but was inadvertently mislaid. It has, however, lost none of its interest by the delay.

#### Minnesota Matters.

Domestic missionaries are now receiving delightful epistles from



the Board at Philadelphia, stating, in brief, "the treasury is empty and there is no money for you." With my pocket-book empty and my board bill unpaid, and the howling wind and last night's frost reminding me of the coming winter, *this is discouraging*. But we are not discouraged. The hand that led us here will keep us still. Our trust is in God and the fidelity of the Church. Here let the matter rest where it belongs. There is a bright side as well as a dark side to Minnesota views.

A meeting of the Presbytery of Southern Minnesota was recently held at Owatonna. Sixteen ministers were present. Rev. Silas Hazlet was Moderator, and Rev. John L. Gage, Temporary Clerk.

The installation services of Rev. W. S. Wilson at this meeting were very interesting, especially the charge to the congregation by Bro. Mayhew, whose first words were, "I charge you to pay the salary promptly. Never be in debt to your pastor more than four days in a year."

The other services were conducted by Revs. J. A. Annin, Jos. McNulty and D. C. Lyon. Bro. Wilson is from Warsaw, Indiana.

We are pilgrims and sojourners out here, and so adjourned one evening to Waseca, 12 miles distant by railroad, and ordained Messrs. J. G. Patterson and Edw. Savage as evangelists. This was a feast to our souls. The Holy Spirit was present. Our hearts were filled with devout thanksgiving to God, as we welcomed these brethren to the toils and tears, the sacrifices and priva-

tions, as well as successes of pioneer life.

Rev. A. J. Stead preached a plain, pointed sermon from text, "Behold the Lamb of God."

Rev. John L. Gage delivered the charge to the evangelists, which was, in substance—be hopeful; be full of prayer; be in earnest; preach Christ. L. Thompson offered the ordaining prayer.

Five young men have been ordained within a year by this Presbytery. Six church buildings are in the process of erection. Bro. Stead is at Preston. Rev. H. L. Craven at St. Charles. A. L.

Thompson at Eyoto. John L. Gage at Kasson and at Claremont. J. G. Patterson at Waseca.

One of the railroad officials not long since remarked that an O. S. Presbyterian church and minister could be found every ten or twelve miles of his road. This Presbytery filled every blank in the statistical columns of our Assembly's Minutes by a contribution to each Board by each church.

Pilgrims still, the next night found us at Minneapolis, where the Synod of St. Paul met and was organized by the election of Rev. John Frothingham as Moderator, and Revs. John L. Gage and Geo. Ainslie, as Temporary Clerks.

The Synod of Minnesota (N. S.) was in session in the city at the same time, and union services were held during the meeting of the two bodies.

The report of the Committee on Domestic Missions revealed the following facts, which were received as ground of encouragement and not



of boasting, viz.: The contributions of this Synod to the Board of Domestic Missions have been during the past year the largest from any of the six Synods west of the Mississippi or north of the Illinois—though it is only from one-half to one-fourth as large as either of the other Synods—its membership being less than 1,700.

By the way, all our Presbyteries have taken action similar to that of the Presbytery of South Minnesota a year ago, requiring a contribution from every church to every Board, if it be only one dollar; and Synod recommended that in the present stress the Board of Domestic Missions be remembered with a contribution of not less than one dollar per member.

Last year our contributions averaged forty-nine cents per member; and the average of the entire Church was thirty cents per member. The Synods of New York and Kentucky alone having a higher average than that of the Synod of St. Paul. An examination of the receipts of the other Boards would probably be less favorable. But this shows what can be done when an effort is made. Last year resolutions were passed that, in the judgment of this body, "the fiery trial" of the Church at the present day is the consecration of her wealth to Jesus.

In the present embarrassed state of the treasury, two missionaries are without commissions from the Board and on needy fields. Though, as one of them remarked, he was as well off as the rest of us who had commissions but get no money. He is on \_\_\_\_\_; the \_\_\_\_\_

gospel minister in the county, with a church membership of twenty-one. But the people are too poor to keep themselves decently. Poor is no name for them. They live, for the most part, in what are called "gopher holes," or excavations in the sides of banks, covered with brush and turf, with the stove pipe protruding. This brother has entered a few acres of land as a "homestead," and now needs \$100 to build a house for a study (he is unmarried). At present he boards in a house above ground, but with only one room in it and several children to discourse sweet music in his ears as he attempts to write a sermon on human depravity! Indeed, his study heretofore has been the broad prairie, and his closet a place between two hay stacks. And though he has no "visible means of support" he returns to this field for the coming winter. Where souls are the preacher is needed; and if the Board is unable to give assistance, relief, he says, will come from some other source.

The country there is beautiful, and soon will be wealthy; but settlers came without capital, and last year crops were an entire failure.

The winter is approaching, and your readers will no doubt soon be importuned for missionary boxes, and let me assure them that the comfort of the ministers and their families will largely depend on the contents of these boxes.

MINNESOTA.

Our church in Winona is prospering under the labors of their new pastor. Two valuable elders, from other churches, have recently settled here; to occupy the same position, in a church previously with



an acting eldership. The pews are nearly all taken by families who have recently connected themselves with the church and congregation.

Rev. A. G. Ruliffson recently organized a Presbyterian church of sixteen members at Silver Creek, in Sauk Valley, Stearns county, Minn.

**Church Organized.** — On December 6th, 1868, Rev. C. Wisner organized a German Presbyterian church (N. S.) at Willow Creek, a farming district in Blue Earth county, Minn. After regular divine service, thirty members entered into the organization on profession of their faith and receiving the creed of our Church. The baptism of two infants, and the Lord's Supper was then administered, the whole service being one of great solemnity and interest.

A Presbyterian church of twenty-one members was organized recently by Rev. Sheldon Jack and Rev. D. C. Lyon, at Jackson, the county seat of one of the frontier counties of Southern Minnesota. Mr. Edward Savage, licentiate, in charge of the new enterprise, is the only Protestant minister in the county.

—Nine new churches have been organized in the Synod of Minnesota during the last year, located at Leroy, Cleveland, Beaver Falls, Winnebago Agency, Koniska, Minnereka, and three new Indian churches. About half a dozen church edifices are in process of erection, and many congregations are preparing to build soon.

**AUSTIN** remembered its clergymen Christmas Eve. The Presbyterian tree dropped a wallet worth \$53 for Rev. M. Mayhew, and Rev. A. Morse, of the Congregational Church received \$106 of "legal tenders."

Minnesota Synod has increased nearly 33 per cent. during the Synodical year.

Eight churches received each more than twenty accessions, nine new churches were organized, six churches are building. Besides work among Swedes and Norwegians, the Synod has thriving churches among the Dakotahs, the largest church on the roll being of converted savages.

SUMNER, MINN.—God has blessed out in these ends of the earth. Last Sabbath we closed a very interesting series of meetings at Sumner. We had the assistance of the Rev. R. Wait, the colporteur of the Publication Committee. Eighteen persons were received into the church. There are others that we hope to receive soon. We try to "be workers together with God."

T. LOWRY.

FOR THE EVANGELIST.

## FROM THE FAR, FAR NORTHWEST.

Letter from Rev. Edward D. Neill.

Red Lake River, Sept. 30, 1868.

As I sit on the banks of the above named stream, whose waters flow into Hudson's Bay, I recall the pleasant drive to Minnehaha, Fort Snelling, Falls of Saint Anthony, and other localities on the Upper Mississippi, more than ten years ago, in company with him whom I suppose I must designate as the senior Editor of the paper, and with his better half.

### Changes in Minnesota.

In travelling this month from the southern boundary of Minnesota to the vicinity of the British line, the changes of a few years have astonished me. Nine years ago in Winter, I made a trip from St. Paul to Chicago with one who subsequently became Commander-in-Chief of the Army of the United States, and whose ill-success was regretted by his friends, without any loss of personal esteem, and then our route was on the ice of the Mississippi, in a waggon box on runners. Now we see a continuous railway to St. Paul from Chicago, and in addition the St. Paul and Pacific Railroad with one branch completed to Sauk Rapids, seventy-six miles northward, and the main stem running west of the Mississippi in operation for twenty or thirty miles. The Minnesota Valley road has also pushed its line to Mankato, and the St. Paul and Lake Superior road, the day before I arrived in that city ran a locomotive to their first station at White Bear Lake, twelve miles eastward, and which when completed will carry much of the freight from Boston and New York, as its terminus on the Lake Superior shore is nearer to those cities by steamers, than Chicago.



The morning after my arrival at St. Paul, as I walked down one of the streets with the Pastor of the First Presbyterian church, I met a procession of carriages preceded by a brass band, containing the Sunday-school pupils and teachers of the House of Hope, on their way to the Superior Railroad depot, for the purpose of making the first trip to White Bear Lake after the formal opening of the road on the previous Thursday. The senior Editor will remember, that in a dingy district school-room, on one hot Summer afternoon, he once preached to what was the nucleus of this always healthful and prosperous organization. Invited to accompany the school, at whose formation I had been present, it was a pleasure to find that all of the original teachers were living, and that all of the female teachers were at the Lake with the exception of one, and that three had soon after the organization of the House of Hope church made a profession of religion.

The magnificent distances that were so frequent in St. Paul are disappearing, and Third-street has substituted stone blocks and plate glass for the frail frame structures that used to prevail. Not only substantial buildings, but a class of solid men are being developed in connection with the railway system. Never were the interests of the Presbyterian Church more encouraging. Wherever there is energy and intelligence there it finds adherents, and while in the infancy of a community more emotional or sensuous types of religion will apparently be more prosperous, yet as a town becomes more fully developed the class increases who love an orderly mode of worship, and the teachings of a calm, devout, and educated pulpit. My stay in the city was only on Saturday and Sunday, as I had been appointed by the President one of a Board of Ecclesiastical Visitors to inspect the condition of the Ojibways in Northern Minnesota.

#### Journey to the Far North.

Two weeks have been taken to reach this point, owing to necessary delays on the route. Leaving the Indian Agency on Crow Wing River, we crossed the Mississippi

again at Little Falls, and following up the Swan River, emerged on the prairie and passed Lakes Osakis and Otter Tail. The landscape as seen from the heights known as the Leaf Mountains, is a beautiful combination of wooded vales and wide rolling prairies, and there was a feeling of awe, as the fact was noted by one of my companions, that in some of the wooded dells are the birth-place of streams, some of which find an outlet in the Gulf of Mexico, and others in the Arctic regions.

On last Sunday the party tarried at the Indian Reservation of White Earth Lake, and while Father Ireland of the Roman Catholic Church, connected with the cathedral of St. Paul, who is my agreeable colleague, read prayers in French to the half-breeds and

others who desired to attend, I preached at a point not far distant to the whites of the train and others.

Our arrival at this crossing of the Red Lake River last night was greeted with great joy by the Indians of the Pembina band, as the Agent is with us to make the annual payment of money and blankets, and they had been waiting for his coming for fifteen days, and were half-starved. A knotty question had to be decided the first thing in council this morning. The old chief has lately died leaving no heirs except a son who has been long absent, and if alive is in the British Possessions, no one knows where. An old man, the head brave, felt that he ought to be the successor, and a young man named 'Over the Sky,' a sort of step-son of the dead chief, was also a claimant. Party feeling was high, and the partisans of each side were camped in a different spot. The young man, a good looking fellow, followed by his adherents, walked into the council and stood with dignity, but with some agitation, while a comrade advocated his claims, and then took his seat. The Agent was able to compromise the difficulty by deciding that the long missing son was the rightful chief, and that until his arrival the young man should be acting chief, but should recognize the head soldier as he had



# WELCOME

TO THE

## HOUSE OF THE LORD.

*Rochester, Minn.*

*Respected Friends:*

The Presbyterian Church of this city, possessing a beautiful and convenient house of worship, take this method of cordially inviting you to share it with them.

Desiring that all, who have not a home in other Christian Sanctuaries, may here enjoy the privileges of God's house, they say unto you who are *strangers*,

***"This is the Strangers' Church. Come and worship with us."***

To you who are unaccustomed to enter a place of worship,

***"We offer a Spiritual home. Come, we will make you welcome."***

To you who feel obscure and unnoticed—or, feel that your clothing is not as good as you could wish,

***"Come, and we will gladly receive you in the name of the Master,"***

who gave as the crowning proof of his divine mission, that

***"To the poor the Gospel is Preached."***

Whatever your condition or circumstances, come and join with us in worshipping Him, who "is no respecter of persons."

There will be *ushers* at the doors, who will take pleasure in showing you to seats.

You will find the Church on the corner of Zumbro and Prospect Streets,—a wooden building, with windows of stained glass, and a tower on the corner of the building.

**The Services are at 10 1-2 a. m., and  
7 1-2 p. m. Sunday School at 2 p. m.  
Prayer Meeting, Wednesday Even-  
ing, at 7 1-2 p. m.**

Presbyterians and others, coming into the city, and desiring information or boarding places, will find it to their interest to call upon the Pastor at his residence in the rear of the Church.

***Come, Strangers. Come, Citizens. Come all. We welcome you in the Name of the Lord.***

**SHELDON JACKSON, Pastor.**



